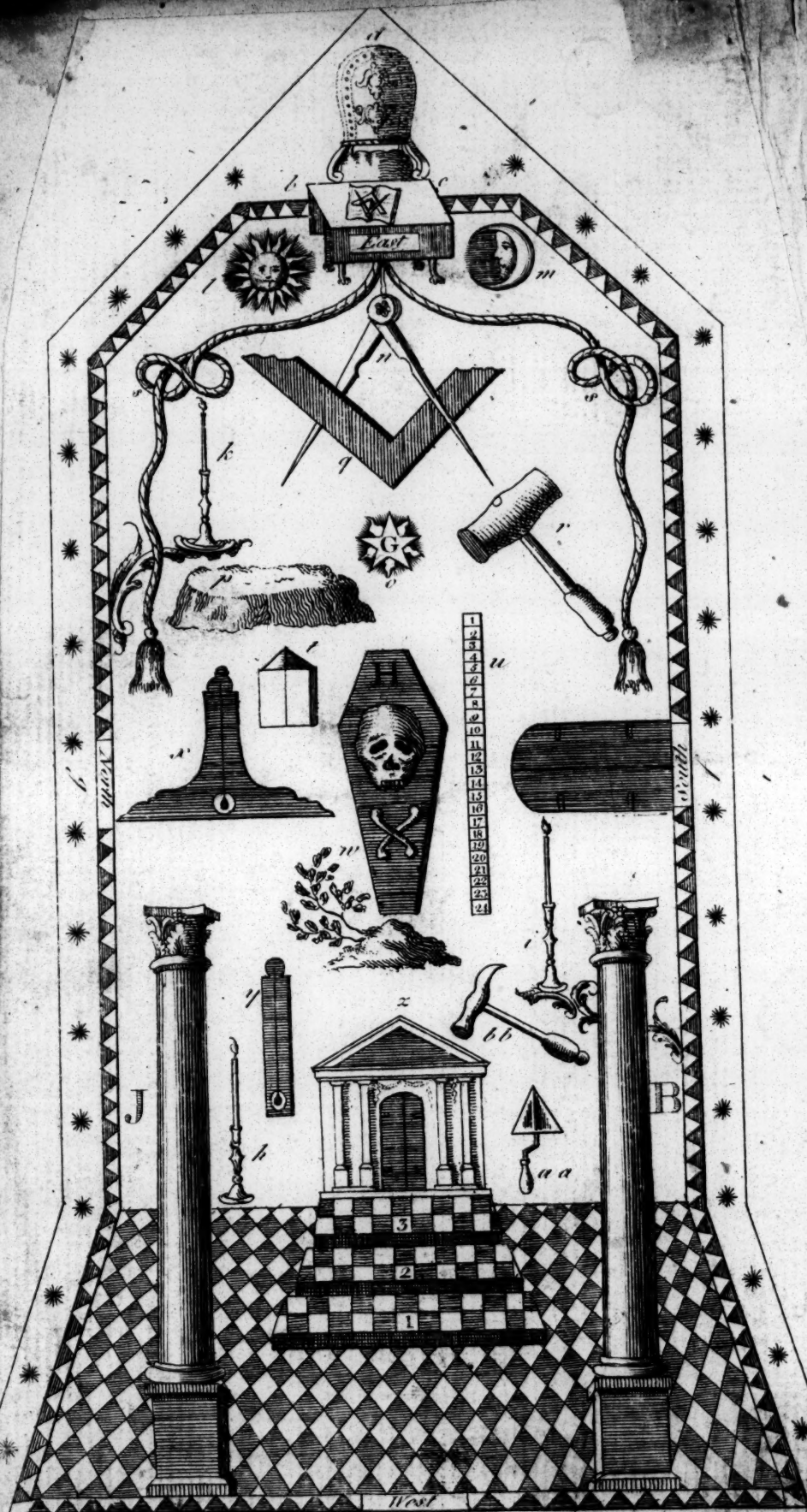




M A H H A B O N E:

O R,

The GRAND LODGE DOOR Open'd.

Wherein is Discovered

The Whole Secrets of Free-Masonry,
Both ANCIENT and MODERN.

C O N T A I N I N G

An exact Account of all the *Ceremonies* and *Mysteries* belonging to MASONRY, from an ENTERED APPRENTICE to a PASS'D MASTER, without any Omission of the smallest Particular; as authorized and delivered in all good Lodges. Illustrated with proper Remarks, necessary to explain the whole to the meanest Capacity, whether a Brother or not.

TO WHICH IS ADDED,

The true Method of a *Free-Mason* finding out a Brother in public Company, with what *Degree* he belongs to, without being discovered by any but the said Brother.

A L S O,

A Specimen of the *Secret Way of Writing* in MASONRY, with an Explanation of the *Characters*: And several other curious Particulars, never before made public.

E M B E L L I S H ' D

With a beautiful Copper-Plate Frontispiece, representing the DRAWING ON THE FLOOR of a Lodge with References explaining the whole.

To which is annex'd,

A Collection of *Masons Songs*: With *Solomon*, a grand Oratorio.

A L S O,

A compleat List of all the *English* regular Lodges in the World, according to their Seniority: With the Dates of each Constitution, and Days of Meeting.

The Whole being entirely authentic; and the grandest Performance of the Kind that has yet appeared in Print.

THE SECOND EDITION, WITH ADDITIONS.

By J*** G*****,

A regular Brother of FREE-MASONRY,

Having mounted the STEPS of One, Two, and Three.

L O N D O N:

Printed for JOHNSON and DAVENPORT, in *Pater-noster Row*,
and J. GORE, in LIVERPOOL. 1766.

[Price Two Shillings.]



THE DESCRIPTION and EXPLANATION - OF THE FRONTISPIECE.

THE Frontispiece is the exact Form of the *Drawing on the Floor* at making a Mason; only it is to be observed, that when an APPRENTICE, or FELLOW CRAFT is made, the *Coffin* and *Sprig of Acacia* must be omitted in the Drawing, they belonging only to the making of a MASTER, and represent the Tomb of *Hiram*, (the first Grand Master) who has been dead almost 3000 Years.-----The Drawing is frequently made with Chalk, Stone-blue and Charcoal intermixed; and as soon as the Ceremony of making is over, the new-made Mason must take a Mop from a Pail of Water, and wash it out.-----At the Time of making, the Room is very grandly illuminated; and, in some Lodges, powdered Rosin, mixed with shining Sand, is strewed on the Floor, which (together with the extraordinary Illumination of the Room) has a pretty Effect.-----The Reader is to understand, that after the Drawing is washed out, the Brethren who stood round the Drawing all sit at the Table in the same Order, as near as possible; the new-made Member being placed, the first Night, on the Master's Right Hand.-----All the Officers belonging to a Lodge are mentioned in the following Explanation; with the Jewels each wears about his Neck, fixed to a Ribban.

EXPLANATION.

1 First Degree, or Entered Apprentice's Step.---2 Second Degree, or Fellow Craft's Step.---3 Third Degree, or Master's Step.---*a* Master's Chair, wherein he sits to open the Lodge, with the Rule, Compass, and Square; also a Table, whereon is laid a Bible open, with the Square and Compass across, and himself properly vested, with a black Rod in his Hand near seven Feet high.---*b* Senior Deacon, with the Compass, and a black Rod in his Hand.---*c* A Pass'd Master, with the Sun and Compass, and a String of Cords.---*d* Senior Warden, with the Level, and a Column in his Hand about twenty Inches long.---*e* Junior Deacon, with the Compass, and a black Rod in his Hand.---*f* Junior Warden, with the Plumb Rule, and a Column in his Hand, at the Entrance of the South Gate.---*g* Secretary, with Cross-pens.---*h i k* Three Candles, fix'd triangular.---*l* The Sun.---*m* The Moon.---*n* The Compass.---*o* The Blazing Star.---*p* The rough Stone.---*q* The Square.---*r* The Mallet.---*s* The indented Tuft.---*t* The pointed cubical Stone.---*u* The twenty-four Inch Gauge.---*w* The Coffin of *Hiram*, with the Sprig of *Acacia*.---*x* The Level.---*y* The Plumb-rule.---*z* The Western Porch.---*aa* The Trowel.---*bb* The Common Gavel.---J B The two Columns called *Jachin* and *Boaz*.--- * Members standing round at the Ceremony of Making.

The Uses of the above Materials are fully defined in the Course of the Work, both spiritually and temporally.

Advertisement.

THE Author of the following Work having met with such great Success in the Sale of the first Edition, and being encouraged by a Number of Gentlemen, who are Lovers of Antiquity, to reprint a Second, has altered the Plan from a *Duodecimo* to an *Octavo*, by which Means it will afford a larger Type, and be more agreeable to the Reader; and, on that Account, has inserted a Number of Particulars which never before appeared in Print, or were ever attempted in Manuscript; all which he has taken Care to have printed on a beautiful Type, and fine Paper, with an elegant Copper Plate Frontispiece, representing the true *Drawing on the Floor* of a Lodge: And, in order to give universal Satisfaction to all who are Encouragers of this Undertaking, has divided the *Ancient Masons* LECTURE from the *Modern*, whereby every Person may know the Difference, and get Admission into either; as the Ancient Masons will not admit a Modern into their Lodge, if they find him to be such, after due Trial and Examination.— This Work then may be considered as of no small Importance; and the Author flatters himself, the Reader will not begrudge his Time in the Perusal, when he may run through it much sooner than he could the Ceremony of being only admitted an ENTERED APPRENTICE: With Respect to Expence, he will certainly be a considerable Sum in Pocket, since the Author has furnished full as much for *Two Shillings*, as the Purchaser must pay some Pounds for, to go through the different Degrees in a regular constituted Lodge; besides a continual Expence attending the Meetings each Lodge-Night, &c. &c.

T H E

Author's Vindication of himself:

Wherein he proves his Right and Authority for
discovering the SECRETS of FREE-MASONRY:
With his Motives for Printing and Publishing
the same.

I N the Year 1753, I followed my Employ in the City
of *Norwich*, when a Work of this Kind was intended
to be printed; the whole being wrote, and the Manu-
script lodged in the Hands of a Printer, in order to calcu-
late the Expence; at that Time I was indulged with a
private Perusal of the Copy three different Evenings, by a
Friend who got Access to it by living in the House, and
wrote out such of the most material Particulars as I
thought sufficient to introduce me into a Lodge at one
Time or other.—However, the Work was never printed,
but taken back by the Owner, and the Report was, That
the Fraternity had bribed off the intended Publication.—
Whether it was so, or not, I cannot take upon me to de-
termine.

Elated with my Success, I got the whole of my Writings
by Heart, being determined to put on a good Effrontery,
and make a Trial on an intimate Acquaintance or two,
who belonged to a Lodge; this I accomplished so well,
that they did not in the least suspect but I had been duly
made, and gave me their *Answers* in due Form, according
to my proposed *Questions*; as also the *Sign*, *Grip*, and *Pass-
Word*; and though I was a little deficient in the *Grip*, they
readily instructed me without the least Suspicion.

This

This first Attempt proving successful, put me in great Spirits, and determined me to pursue my Scheme for farther Knowledge, if possible, without going through the Ceremonies required by the Society; I therefore solicited the said Brethren to recommend me as a Visitor in the Lodge they belonged to, (the *Chequer Lodge*, in *All Saints Parish*) which they readily complied with, and the next Lodge Night I was recommended as a regular Brother to the *Tyler* at the Door, and obtaining Admittance, after the usual Ceremony, took my Seat accordingly, where I found the Entered Apprentice's Lecture to be *verbatim* the same as I had learned.—— That Night I saw two Makings, which proved greatly to my Satisfaction, and the *Drawing on the Floor* gave me great Pleasure.

I continued a Visitor in this Lodge for some Time, and in the Year 1754 it was *regularly constituted*, when I entered myself a Member, and then visited at the other different constituted Lodges in the same City: By this Time I was well versed in the three Degrees of Masonry, though always evaded, or passed by (in due Form) the *Obligations* in Course of the Lectures, without the least Suspicion.

Some Time after my Business called me to LONDON, where I soon got acquainted with several of the Brotherhood, and became a Visitor at the *Cat and Salutation* in *Newgate-street*, and several other regular Lodges in that Metropolis, in all which I greatly improved myself, and took great Pains and Delight in the Study of Masonry.— Since then, I have been a Visitor in a great Number of Lodges in the three Kingdoms, in most of which I found the utmost Satisfaction, and allow, that the Science of Masonry is the most ancient in the World; it was practised in the earliest Ages, and its fundamental Rules have been handed down, from Time to Time, by our Forefathers. Its Foundation is fixed on the Basis of *Virtue*; and the Grand Principles are *Brotherly Love*, *Relief*, and *Truth* to each other, and *Universal Benevolence* to human Society in general, as will be seen in the Course of this Work: Though I must acknowledge, when I first attempted to be a Free-Mason, I had a very confused Idea of the Science; and, on the first Impression, I looked upon it (as I believe too many do) to be a Meeting of nothing but Mirth and Jollity, and a confused Jumble of obscure and particular People,

People, uniting in only one Opinion, the Love of being called SECRET KEEPERS; but I have since found the reverse.

“ There are too many (as a worthy Brother intimates, “ in his FREE-MASONRY VINDICATED) who think, if “ they can answer, by Rotation and ready Fluency, the “ catechetical Questions, commonly called the *Working in* “ *a Lodge*, merit the Title and Qualification of a perfect “ and good Mason from that Qualification only; but they “ are under a great Mistake: Neither is it a *red, blue, or* “ *white Apron*, a *Ribbon* with an *impending Jewel*, or any “ Thing superficially striking, that entitles a Brother to “ be called so; nor do Ornaments of any Kind merely “ denominate the Society to be more intrinsically estimable; but at the same Time, whatever appears meritoriously respectable, for the Honour and Emulation of the “ *Craft*, is highly commendable, and ought properly to be “ aspired after, as a Distinction to Worth and Merit;” and my chief Motive for publishing this Work, is to set Free-Masonry in its proper Light, and take off the Prejudices People generally entertain of this great and selected Sect, by shewing that *scriptural Religion, Knowledge, and Virtue*, are the Principles of true Masonry; Principles that ought, *by no Means*, TO BE MADE A SECRET OF: Therefore, Brother Masons, murmur not at my Conduct, my Design is to be serviceable to all Mankind, and even to you yourselves.—You have VIRTUES, but they are hid to the World.—I will bring them forth, and make them shine in their meridian Lustre.

The various Attempts, of late, to describe and publish to the World Accounts of the Antiquity, Rise, Progress, and chief Intent of this *noble Science*, have come far short of the End proposed; for by picking out here and there a Trifle, and mixing it with Matters no Way relative to the Subject, the Readers are bewildered in their Searches, and the *Art* itself gains Discredit and Ridicule undeservedly, by being represented in such perplexed and inaccurate Accounts, as a Parcel of Absurdity and Nonsense.

To obviate and clear up such Reproaches and false Conjectures (as observed before) is my chief Design: And, at the same Time, to shew the Danger and Consequence of initiating such Members into the Society as are not worthy,

thy, which have been too much the Practice of some Lodges, both in *England* and *Ireland*; greatly prejudicial and demeaning to the *Craft*.

An Intention to instruct, as well as an Ambition to please, both those who have been lately made, and those who have an Inclination to know the grand Myſteries of the Order, without going through the Ceremony, has induced me to collect and arrange every Part of Maſonry, (from the beſt received Teſtimonies and authentic Records preſerved in all the regularly conſtituted Lodges in the World) in ſuch a Manner, as to give every one an Opportunity of judging for themſelves, in Regard to the Obligations and Nature of the Society; and to conſider the Advantages and Diſadvantages of the *Engagements* and *Oaths* by which they are bound.—Such is the Intention of this Undertaking; and I almoſt flatter myſelf, that not only the *Publick*, but even the *worthy* and *experienced Brotherhood* will more applaud than condemn my Officiouſneſs in this Reſpect, as it muſt rather ſtrengthen than hurt the Intereſt of the Society.—The Fear of going through the Ceremony, which hitherto has been repreſented in ſuch frightful Shapes, by the credulous and ignorant, has been the greateſt Obſtacle to the farther Welfare and Increaſe of this ancient Fraternity.

As I have great Reaſon to ſuſpect (from two anonymous Letters of the loweſt Abufe and Scurrility, attended with the worſt of Spelling and bad Writing, ſent me after publiſhing my firſt Edition, by ſome who aſſumed the Title of Free-Maſons) that the *weak* and *unexperienced* Brethren will ſnarl and cavil at me for printing this ſecond Edition; and more eſpecially, as I have given a Copper-Plate Frontiſpiece, repreſenting the true *Drawing on the Floor* of a Lodge; beſides a Number of *myſterious Particulars* which were never before made known.—But their Umbrage ſhall give me no Concern, only I would caution ſuch pretended Scriblers (in a friendly Manner) not to expoſe their weak Talents for the future, if they wiſh not to be expoſed to the Eyes of the Public in a News-Paper, to the Diſcredit of ſuch *Pretenders to Maſonry*, and *Lovers of thoſe Myſteries* which never came within their SMALL Sphere of Knowledge to underſtand.

I flatter

I flatter myself I have no Occasion to give this Hint to the *worthy* and *experienced* Brethren, as I believe they will judge more candidly of the Work, when they have given it a fair Perusal. Yet, nevertheless, I do not expect they will acknowledge to the World, that I have discovered the *real* and *only* Secret; this would be knocking down their Temple indeed, and throwing all into Ruins. However, I will freely put it to the Conscience of any Free-Mason, let him be ever so zealous and biggotted a Partizan to the *Grand Secret*, to deny the Truth of what I advance, or contradict any Part of my Work with Justice; and were it even to give so much Disgust, as to be the Means of excluding me from all Lodges, I could rest satisfied.—I know the *Grand Mysteries* of the Order, even to the minutest Particulars; and as for the Forms and Ceremonies in visiting Lodges, walking in Procession, &c. I have had a Sufficiency.—I like Masonry very well, and always did; and therefore am willing the World should know the Beauties of it as well as myself; and, on that Account, am determined to stick by the Truth, and nothing else, throughout the whole Course of my Work.

A Real Brother, and

Friend to the Public,

J. G.

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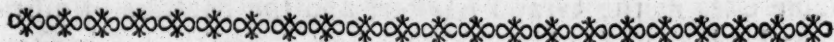
J. G.



T H E
Grand LODGE Door Opened:

Wherein is Discovered

The whole SECRETS of *Free-Masonry*,
Both *Ancient* and *Modern*.



The original Rise and Progress of FREE-MASONRY.



THE Origin of the Society called Free-Masons, is said to have taken its Rise from a certain Number of Persons, who formed a Resolution to rebuild the Temple of *Solomon*. This clearly appears to be the prevailing Opinion, from the Lecture, or rather History of the Order, at the making or raising a Member to the Degree of Master, which is fully described in the following Work; But I am inclined to think, that the chief Design of the Establishment is to rectify the Heart, inform the Mind, and promote the social and moral Virtues of Humanity, Decency, and good Order (as much as possible) in the World; and some of the Emblems of Free-Masonry confirm this Opinion, such as the *Compass*, *Rule*, *Square*, &c.

In all Countries where Masonry is practised or established, at this Time, there is a *Grand Master*, who governs all the Lodges in that Country, and has the Authority of delivering the Constitutions and Laws of the Society to the Masters who preside over the subordinate Assemblies, which Constitutions must always be signed by the Grand Secretary of the Order. The Grand Master can also hold
a Meet-

a Meeting, or Lodge, as often as he thinks proper, which is generally the second *Saturday* in every Month in the Summer, but oftener in the Winter.

The other Lodges meet regularly twice a Month, in the Winter Half Year, and once a Month in the Summer; and the Members of each Lodge pay quarterly from *Three Shillings and Five-pence* to *Five Shillings* into the Hands of the Treasurer, which generally defrays the Expence of their Meetings.

There are also quarterly Communications or Meetings held, at which are present the Master and Wardens of every regular Constitution in LONDON, and the adjacent Parts; where the several Lodges send, by the said Wardens, different Sums of Money, to be paid into the Hands of the Treasurer-General, and appropriated to such charitable Uses as the Grand Master, and the Masters of different Lodges under him, think proper; but these Charities are chiefly confined to Masons only. Such as have good Recommendations of their Behaviour and Character, will be assisted with *Five, Ten, or Twenty Pounds*; and less Sums are distributed to the indigent Brethren, in Proportion to their Wants, and the Number of Years they have been Members.

At these quarterly Communications, large Sums are likewise sent from Lodges in the most remote Parts of the World, viz. in the *East and West Indies*, and Accounts transmitted of the Growth of Masonry there: The State of the Funds of the Society are likewise communicated to the Company, and the Deliberations of the Meeting taken down by the Secretary, who lays them before the Grand Master at the yearly Meeting.

The Number of Members which compose a Lodge is indeterminate; but it is not a Lodge except there are present *one* Master, *three* Fellow-Crafts, and *two* Apprentices.

When a Lodge is met, there are two principal Officers under the Master, called Senior and Junior Wardens, whose Business is to see the Laws of the Society strictly adhered to; and the Word of Command given by the Grand Master regularly followed.

It must be remarked, that the Authority of a Master, though chief of the Lodge, reaches no farther than while he himself is an Observer of the Laws; should he infringe them,

them, the Brethren never fail to censure him, and if this has no Effect, they have a Power of deposing him, on appealing to the Grand Master, and giving their Reasons for it: But they seldom proceed to this Extremity.

As no doubt the Reader chuses to be made acquainted with every Circumstance of the Ceremony of making a Brother, I shall begin with the following Directions, and proceed regularly in the Description of what farther concerns Masonry.

A Man desirous of becoming a Free-Mason, should endeavour to get acquainted with a Member of a regular constituted Lodge, who will propose him as a Candidate for Admission the next Lodge Night. The Brother who proposes a new Member, is likewise obliged to acquaint the Brethren with the *Qualifications* of the Candidate, as to his *Character* and *Morals*, and whether a *sensible Man*,¹ and a *sound Man in Body*. Upon this, it is debated whether he shall be admitted; and it being carried in the Affirmative, the next Step is to go with the Proposer the ensuing Lodge Night.

You are to suppose the Evening come when a Lodge is to be held, which generally begins about Seven in Winter, and Nine in Summer; proper Notice having been sent to the Members for this Purpose. The Masons are punctual to the Time, and it frequently happens, that in less than half an Hour the whole Lodge are assembled.

The

¹ For the Good of this, and all other Societies, it were to be wished a more strict Regard was paid, on the Part of the Proposers, to the *Character, Morals, Qualifications, &c.* of the Candidates; as I have known several (both in *England* and *Ireland*) who have been initiated into that ancient and honourable Order (which even Kings, Princes, and Potentates have not been ashamed to belong to) who have not only been very young and illiterate, but given up to the most abandoned Way of Life. It is owing to such unworthy Members that Masonry is become so much the Ridicule of the generality of Mankind; and even those who may justly be called *worthy* and *experienced* Brethren, and who might be shining Ornaments in the Lodges they belong to, are (at this Time) ashamed to own that ever they joined such a Body, or had the least Connexion with it, and all for the above Reasons; which is a shocking Circumstance, and entirely reverse to all the Rules of Masonry, as will be seen in the Course of the Work; where the Danger and Consequence of admitting an *unworthy Member* is fairly stated.

The Master, two Assistants, Secretary, and Treasurer, begin with putting over their Necks a blue Ribband of a triangular Shape, at the End of which their proper Jewels hang, according to each Degree. These Jewels are, in some Lodges, made of Gold; though in others only gilt, or Silver.

The three Candles that are upon the Table, are always placed in the Form of a Triangle; and in the best Lodges the Candlesticks are finely carved with allegorical Figures.

Every Brother has an Apron made of white Skin, and the Strings are also of Skin, though some chuse to ornament them with blue Ribband; and it is to be observed, that the *Apprentice's* Apron is tied round his Waist with the Flap on the Inside, he not being intitled to wear it otherways: The *Fellow-Craft's* Flap is put up, and fixed to one of his Waistcoat Buttons, which distinguishes him from the Master; and the *Master's* Flap hangs down upon the Outside, denoting he has regularly gone through the preceding Degrees of Entered Apprentice and Fellow-Craft. On the grand Days, such as quarterly Communications, or other general Meetings, the grand Officers Aprons are finely decorated (as are also their white Gloves²) and they carry the *Rule* and *Compass*, the Emblems of their Order.

When they sit down to the Table, the Master seats himself in the first Place on the East Side, the Bible being opened before him at the Gospel of St. *John*, with the *Compasses* laid thereon, and the Points of them covered with a *Square*; the Senior and Junior Wardens opposite to him on the West and South. On the Table is likewise placed different Sorts of Liquor to regale the Brethren, who take their Places according to their Degree, or Seniority. Being thus seated, after a few Minutes, the Master proceeds to open the Lodge³:—But before I enter upon that, it may not be improper to insert the following agreeable HISTORY; being a more full, ancient, and authentic Account of the *Constitutions, Orders, and Charges* of FREE-MASONRY, than ever appeared in Print.

T H E

² White Gloves are the Emblems of Innocence.

³ To open a Lodge in Masonry, signifies, that it is allowed to speak publickly in the Lodge of the Mysteries of the Order.

THE
HISTORY,
AND
Ancient Constitutions, Orders and Charges
OF
FREE and ACCEPTED MASONS.

(Extracted from an original Record.)

GOOD BRETHREN,

IT is our Purpose to acquaint you after what Manner this worthy Craft of Masonry was begun, and afterwards how it was kept up, and encouraged by worthy Kings and Princes, and by many other worshipful Men. Likewise, to those that are here, we charge by the Charges that belong to every Free-Mason to keep; for, in Truth, Free-Masonry is worthy to be kept well; it is a worthy Craft, and a curious Science.

There are seven liberal Sciences, of which it is one, and the Names of them are as follow:—1. *Grammar*, which teaches us to write and speak properly. 2. *Rhetorick*, which teaches us to speak in fair and soft Terms. 3. *Logick*, by which we learn to distinguish Truth from Falshood. 4. *Arithmetick*, which shews us to reckon or count all Manner of Numbers. 5. *Geometry*, this teaches the Mensuration of Lines, Superfices, Solids, &c. and this Science is the Basis of Masonry. 6. *Musick*, which teaches the Proportions,

portions, Harmony, and Discords of Sounds, &c. 7. *Astronomy*, which teaches the Motions of the Luminaries, Planets, &c. and how to measure their Magnitudes, and determine their Distances.⁴

The Rise of this Science was before *Noah's Flood*. In the Fourth Chapter of *Genesis* it is said, There was a Man named *Lamech*, who had two Wives, named *Adah* and *Zillah*; by *Adah* he begot two Sons, *Jabal* and *Jubal*; by *Zillah* he begot one Son, called *Tubal Cain*.

These Children found out the Beginning of all the Crafts in the World: *Jabal* found out Geometry; he divided Flocks of Sheep, and built the first House of Timber and Stone. *Jubal* found out the Art of Music, and was the Author of all those who handled the Harp. *Tubal Cain* was the Instructor of all Artificers in Iron and Brass; and his Daughter discovered the Craft of Weaving.

These Persons knew well that God would take Vengeance for Sin, either by Fire or Water, wherefore they wrote the Sciences they had found out on two Pillars, that they might be found after *Noah's Flood*. One of the Pillars was Marble, which could not be burnt by Fire; and the other Pillar named *Laternes*, which would not sink in Water.

One of these Pillars was found by the Grand Counsellor to *Osyris*, King of *Egypt*; he was the first that left off *Astrology* to search into the Wonders of Nature; he proved there was but one God, and divided the Day into twelve Hours; he was thought to be the first who divided the Zodiac into twelve Signs, and is reported to have invented Writing and Hieroglyphics, and also drew up the Laws of the *Egyptians*.

At the Building of *Babylon*, Masonry was in such great Esteem, that *Nimrod*, King of *Babylon*, was a Mason himself; and when the City of *Niniveh*, and other Eastern Cities, were to be built, *Nimrod* sent several Masons, at the
Desire

⁴ From what is said above, we learn, that these seven Sciences are contained under that of *Geometry*, which teaches the Mensuration, Ponderation, or Weight of every Thing in and upon the Earth: For as every Craftsman, Husbandman, Navigator, &c. works by Measure, so without Geometry, those Arts can no more subsist than Logic can without Grammar.

Desire of his Cousin, the King of *Nineveh*, and gave them the following Charge: ‘ That they should be true to one another, and that they should serve the Lord truly for their Pay, so that their Master might have Honour, and all that belonged unto him.’ And several other Charges he gave them.—This was the first Time that ever a Mason had any Charge of his Craft.

When *Abraham* and *Sarah* went into *Egypt* to teach the *Egyptians*, he had a Scholar whose Name was *Hermes*; and in his Days the Lords and Estates of the Realm had so many Sons, that they had no competent Livelihood to find their Children; on which they consulted with the King of the Country, how they might provide for their Children honestly, but could find no good Way; and they proclaimed it through all the Land, ‘ That if there was any Man who could inform them, he should come unto them, and be well rewarded for his Travel.’ On this *Hermes* said, (being one of the greatest Scholars in that Country) ‘ If you will give me your Children to govern, I will teach them one of the seven Sciences, by following which they may live honestly as Gentlemen should, on Condition that I may have Power to rule them, as the Science ought to be ruled.’ Upon which the King and Council granted and sealed his Commission, and then this *Hermes* took on him these Lords Sons, and taught them the Science of *Geometry*, to work in Stone all Manner of Work that belongeth to the Building of Churches, Temples, Towers, Castles, &c. and likewise gave them a Charge in the following Manner: ‘ That they should be true to the King, and to the Lord that they served, and to the Fellowship whereunto they are admitted; that they should call each other Fellow or Brother, and not Servant or Knave, nor any other foul Name; and that they should truly deserve their Pay of the Lord or Master of the Work they served. That they should order the wisest of them to be Master of the Work, and neither for Love, Riches, nor Favour, to set another that hath but little Cunning to be Master of the Lord’s Work, whereby the Lord should be evil served, and they ashamed; and also that they should call the Governor of the Work, Master, in the Time that they work with him.’ And many other Charges he gave them; and all these Charges he made them

them swear to keep by an Oath. He also ordained for them a reasonable Pay, by which they might live honestly; and also that they should assemble together once in every Year, to consult how they might work best to serve the Lord for his Profit, and to their own Credit; and to correct, within themselves, those that had been guilty of a Trespas against the Craft.—Thus was the Craft grounded there, and *Euclid* gave it the Name of *Geometry*; and it is now called *MASONRY*.

After this, when the Children of *Israel* were come into *Jehu*, which is now called *Jerusalem*, King *David* began the Temple of the Lord, or the Temple of *Jerusalem*; and he had a great Respect for *Masons*, and he gave them good Pay, and several Charges after the Manner of those given in *Egypt*.

When King *David* died, *Solomon* sent to *Hiram*, King of *Tyre*, for an expert Workman, named *Hiram Abiff*,⁵ the Son of a Woman of the Line of *Naphthali*, and of *Urias* the *Israelite*; the Letter being to the following Purport: ‘ Know thou, that my Father⁶ having a Will to build a Temple to God, hath been withdrawn from the Performance thereof, by the continual Wars and Troubles he hath had, for he never took Rest before he either defeated his Enemies, or made them Tributaries unto him. For mine own Part, I bless God for the Peace I possess; and for that, by Means thereof, I have an Opportunity of building a Temple unto God, for he foretold my Father, that his House should be built during my Reign; for which Reason, I pray you, send some of your most skilful Men, with my Servants, to the Wood *Libanus*, to hew down Trees in that Place, as the *Macedonians* are more skilful in hewing and preparing Timber than our People are, and I will pay them according to your Direction.’ To which *Hiram*, King of *Tyre*, replied as follows: ‘ Thou hast Cause to thank God⁷ that he has delivered thy Father’s Kingdom into thy Hands; and for this Cause, since no News can come unto me more welcome, nor any Office of Love more esteemed, I will accomplish thy Request; and when I have caused a great

5 1 Kings vii. 13. 6 1 Kings v. 3 to 6. and 2 Chron. ii.
7 1 Kings v. 7 to 9. and 2 Chron. ii.

‘ a great Quantity of Cedar and Cypress Wood to be
 ‘ hewn, I will send it to thee by Sea, by my Servants,
 ‘ whom I will furnish with convenient Vessels of Burthen,
 ‘ to the End it may be delivered in what Part of thy King-
 ‘ dom it shall please thee best. You shall provide us with
 ‘ Corn, which we stand in Need of, as we inhabit an
 ‘ Island.’

Solomon, in order to finish the Temple that his Father, King *David*, had begun, sent for Masons into divers Countries, to the Number of Fourscore Thousand; Three Thousand of whom were appointed to be Masters and Governors of his Work: And *Hiram*, King of *Tyre*, sent his Servants to *Solomon* with Timber and Workmen, to forward the building of the Temple; and he sent *Hiram Abiff*, the Widow's Son, of the Tribe of *Naphthali*, who was a Master of all his Masons, Carvers, Engravers, and Casters in Brasses, and other Metals that were used in the Temple; and King *Solomon* confirmed all the Charges which King *David* had given to Masons. Thus was the worthy Craft of Masons confirmed in *Jerusalem*, and many other Kingdoms.

A few Centuries after this, happened the Destruction of the first Temple of *Nebuchadnezzar*, after it had stood Four Hundred and Thirty Years. The second Temple began in the Reign of *Cyrus*, Seventy Years after that Destruction; but it being hindered, it was Forty-six Years in building, and was finished in the Reign of *Darius*.

In the Reign of *Ptolemy* and *Cleopatra*, *Onias* built a Jewish Temple in *Egypt*, in a Place called *Bubastis*, and called it by his own Name.

About One Hundred and Twenty Years after this, the Tower of *Stratton*, alias *Cæsarea*, was built by *Herod*, in *Palestine*; and many other curious Works of Marble, as the Temple of *Cæsar Agrippa*, to his Memory, in a Country named *Zenodoras*, near *Panion*. He likewise pulled down the second Temple that was finished in the Reign of *Darius*, and appointed One Thousand Carriages to draw Stone to the Place, and chose out Ten Thousand expert Workmen to hew and mould Stone; and One Thousand he cloathed, and made them Masters and Rulers of the Work, and built a new Temple on the Foundation which *Solomon* had laid, which was not inferior to the first, and was

was finished nine Years before the Birth of our Saviour.

It may not be amiss here to observe, that after the Death of King *Solomon*, many of his Master Masons travelled into all Parts of the World; and in Places where they found Employment they were well received, and obtaining special Privileges, they constituted Lodges, but would teach the liberal Arts to none but Gentlemen and their Sons, who were free-born, from whence they took the Name of FREE-MASONS.

The great Men and Nobles, under this prudent Distinction and Regulation, became Members; and were, from Merit only, made Masters and Wardens. They cultivated, with great Emulation, the Royal Craft; and various Cities and Buildings were carried on under the Direction of various Lodges, *constituted* in all Parts, except *England*; for the Term of FREE and ACCEPTED MASONRY, as it *now is*, has not been of long standing in this Kingdom: No Constituted Lodges, or Quarterly Communications were heard of, till about 1680; before then, the Nobility of *England* kept Lodges in their own Houses, &c. But since that Time, Lords and Dukes, Lawyers and Shop-keepers, and other inferior Tradesmen; nay, even Porters, Scavengers, Tagrag and Bobtail not excepted, were (and are) admitted into this *ancient Mystery*: The first Sort being introduced at a very great Expence; the second Sort at a moderate Rate; and the latter for a meer Trifle; for which they receive that Badge of Honour (an Apron) which is termed more Ancient and Honourable than the Star and Garter; and indeed so it was originally, and would be so now, if the Brotherhood would keep up to the Rules and Charges which were first instituted; then it would redound to the Honour of the Craft, which at present is greatly disgraced.

There are Numbers of the lower Class, I believe, get themselves initiated into the Fraternity, through a foolish idle Notion which they imbibe from Misrepresentations of some of the weak Brethren, of being called Brothers, or countenanced by the Great; but let me tell them, for Truth, it is all a mere Chimera.—I allow, a young Mason's Acquaintance soon increases; 'So many Brothers, so many Friends,' say they. This may be true in some Respects, that is to say, where the Money or good Liquor is in

in the Case, then you may have Plenty of Visitors, and all under the Pretence or Sanction of giving you *Instructions in the Mysteries of the Order*.—I believe a Mason would sooner do a good Office to a Brother than any other Person, but then it must not cost him much; the Fraternity extend their Friendship as far as the Strings of the Purse, there it expires, without their having the Power to open them.—All are Masons in the Lodge, it's true; all are Strangers out of it. He that was your Brother round the *Drawing on the Floor*, or at the *Table*, looks upon you disdainfully in the Street, if you are not upon a Level with him in Point of Fortune; and if he should touch his Hat as you pass, it is with the utmost Concern, lest Strangers should observe him.—These Scruples were utterly unknown at the first Institution of the Order, when this false Delicacy never drew the Line of Distinction between the Brotherhood.—Masonry owed the Progress it made to the Practice of Virtues, which it enforced; and to the Equality of Conditions, which it restored; and by the same Reason, its Decline, and the Discredit at present, is entirely owing to these, and the like Innovations.

FIRST

(11)

FIRST ARRIVAL

OF

FREE-MASONS in *England*.

IT is very probable, that the first Inhabitants of this Island were the immediate Descendants of the Patriarchs, as the Magicians and Druids held their respective Assemblies in Woods and Groves, (to which many Words in the *Welsh* Language have the greatest Affinity) where their Counsels were secret and mysterious; they certainly must have been skilled in the Knowledge of Arts and Sciences, particularly the building of Ships, and the Art of Navigation, which were ever particularly adapted to this Island, now become, under our most illustrious Sovereign GEORGE the Third, the most formidable maritime Power in the World.

Some affirm, that in the Year 43, after the Birth of Christ, Masons first came into *England*, and built a Monastery near *Glastonbury*, in *Somersetshire*: But we have no certain Account of any Thing locally remarkable, 'till the *Trojan* Race of *Britons* built many Towns and Temples, under the Direction of *Ebrank* and *Bladud*, Masters of Work; by the latter of these, the City of *Bath* (so famous for its salutary hot Waters, and universal Resort) was built, as appears by an Inscription in the Place.

The *Romans* introduced the Exercise of Arts and Sciences; but Wars and Confusions following, the Craft was neglected 'till the Reign of *Caurasius*, who shook off, in some Measure, the *Roman* Yoke.

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In *St. Alban's* Time, the King of *England*, who was a Pagan, walled in the Town that was then called *Verulum*. *St. Alban* was Steward of the King's Household, and had the Government of the Realm: He loved Masons, cherished them much, and made their Pay right good, standing as the Realm did; for he gave them *Two Shillings a Week*, and *Three-pence* to their Chear; before that Time, in *England*, a Mason had but a *Penny a Day* and his Meat. He also gave them a Charter of the King to hold a General Council, and gave it the Name of an Assembly, and was present himself, and assisted in making Masons, and gave them Charges.

Constantine the Great, who put a total End to *Roman* Vassalage, encouraged the Craft, and founded that great Seminary of Learning, the University of *Oxford*.

Ethelward, Brother to King *Edward*, at the Head of the Craft, founded the other great Seminary, the University of *Cambridge*; and some Accounts will have it, that *Sigebert*, King of the *East Angles*, began to erect the University there.—I leave that to the most proper Judges Determination.

Soon after the Martyrdom of *St. Alban*, a certain King invaded the Land, and destroyed most of the Natives with Fire and Sword; so that the Science of Masonry was much decayed, until the Reign of *Ethelbert*, King of *Kent*, when *Gregory* the First sent into *Britain* a Monk, and other learned Men, to preach the Christian Faith to this Nation, which as yet had not fully received it—*Ethelbert* likewise built a Church at *Canterbury*, and dedicated it to *St. Peter* and *St. Paul*.

Sibert, King of the *East Saxons*, who was also a Mason, having received the Christian Faith, built the Monastery at *Westminster*, to the Honour of God and *St. Peter*.

Athelstone built a Monastery at *Wilton*, near *Salisbury*, and another at *Mitchelney*, in *Somersetshire*; besides these, there were but few Monasteries in the Realm which he did not adorn with some new Pieces of Building, Jewels, Books, or Portions of Land; he also much enriched the Churches of *York*.

Edwin, Brother to King *Athelstone*, took Notice of Masons more than his Brother did; and he delighted much to commune and talk with them, to learn their Craft; and for

for the Love he had to Masons and to the Craft, he was made a Mason, and obtained of the King (his Brother) a Charter and Commission to hold every Year an Assembly, where they would, within the Realm; and to correct, within themselves, Faults and Trespasses that were committed by the Craft, and held an Assembly himself in *York*,⁸ and there he made Masons, and gave them proper Charges, and ordained their Rules to be kept for ever after: He also gave them the Charter and Commission to keep, and made an Ordinance, that it should be renewed from King to King; and when the Assembly was gathered together, he proclaimed, ‘ That all Masons, young and old, who had any Writing or Understanding of the Charges and Manners, that were made before in this Land, or in any other, that they should bring them.’ And when it was proved there were found some in *Greek*, some in *French*, and some in *English*, and some in other Languages, and that they were all to one Intent and Purpose, he made a Book thereof, to shew how the Craft was founded; and he himself ordered and commanded that it should be read, and told when any Mason should be made, and for to give him his Charges, &c. and from that Day, until this Time, the Manner of Masons have been kept in that Form, as well as Men might govern it. Furthermore, at divers Assemblies, certain Charges have been made by the Advice of Masters and Fellows, to the following Effect:

⁸ This was the first regular Grand Lodge ever held in *England*, and to this Day are called *YORK MASONS*. *Edwin's* Seat was at a Place now called *Auldby*, six Miles from the City of *York*: He also laid the Foundation of a Church of Free-stone in the said City, which was finished by his Successor *Ofwald*.

CHARGES

C H A R G E S

M A D E

For the Use of *Free-Masons*,

By ORDER of

The different *Grand Masters* of ENGLAND,

For above Seven Hundred Years past:

Wherein is described

What Sort of a Man a *Mason* ought to be.

A. D. 1070. **T**HE *Norman* Princes gave great Encouragement to the Craft, as well as their *Saxon* and *Danish* Predecessors; and particularly *Gundulph*, Bishop of *Rochester*, and *Roger de Montgomery*, Earl of *Shrewsbury* and *Arundell*, who about the Year 1090, built *Westminster-Hall*, which was 270 Feet in Length, and 74 in Breadth; and at the same Time, for the Good of the Craft, gave the following general Charges, viz.

1. That no Master or Fellow shall take upon him any Lord's Work, nor any other Man's Work, unless he know himself able and sufficient of Skill and Ability to perform the same, so that the Craft have no Slander or Disworship thereby, but that the Lord may be well and truly served.

2. That no Master take no Work, but that he take it reasonable, so that the Lord may be well served with his own Good, and the Master to live honestly, and to pay his Fellows.

D

3. That

3. That no Master nor Fellow shall supplant any other of his Work in Hand; or else stand Master of the Lord's Work; he shall not put him out, except he be incapable to finish the same.

4. That no Master nor Fellow take Allowance from any to be made Masons, without the Assent and Council of his Fellows; and that he take him for no less Term than five or seven Years; and that he who is to be made a Mason be able in all Manner of Degrees, that is to say, Free-born, of good Kindred, true, and no Bondman; and also, that he have his Limbs sound and strong.

5. That no Master take any Apprentice, unless he has sufficient Occupation to set him on, or to set three of his Fellows (or two of them at the least) on Work.

6. That no Master nor Fellow shall take no Man's Work to Task, that was desirous to go a Journey.

7. That every Master shall pay to his Fellow but as they deserve, so that he be not deceived by false Workmen.

8. That no Mason slander another behind his Back, to make him lose his good Name, or his worldly Goods.

9. That no Fellow within the Lodge, or without, misanswer another ungodly or reproachfully, without a reasonable Cause.

10. That every Mason shall reverence his Elder, and put him to Worship.

11. That no Mason shall be a common Player at Hazard, or at Dice, or at any other unlawful Plays, whereby the Craft may be slandered.

12. That no Mason shall use Letchary, nor be a Pander or Bawd, nor any the least Undecency, in the Lodge, or out of it, whereby the Craft may be slandered.

13. That no Mason shall be a Thief, or Thief's Follower or Companion; or conceal any such unjust Action, so far as he may will or know.

14. That you shall call Masons your Fellows or Brothers, and no foul Name.

15. You shall not take a Brother or Fellow's Wife in Villainy; nor desire ungodly his Daughter, nor his Servant; nor put him to any Disworship.

16. That you pay truly for your Meat and Drink where you go to Board.

17. That

17. That you shall keep all the Councils of your Fellows truly, be it in Lodge, or elsewhere; and all other Councils that ought to be kept by way of Brotherhood.

18. That you be true to one another; that is to say, to every Mason of the Craft of Masonry, that be Masons proved and allowed: You shall do unto them, as you would they should do unto you

19. That every Master and Fellow that have trespassed against the Craft, shall stand to the Award of the Masters and Fellows, to make them accorded if they can; and if they may not accord them, then to go to the Common Law.

20. That you shall be true Men to God, and the Church; and that you use no Error or Heresy by your Understanding or Discretion; but be you wise, discreet Men, or wise Men in each Thing.

21. That you shall be Liegemen to the King, without Treason, or any other Falshood; and that you know no Treason or Treachery, but you amend privily, if you may; or else warn the King or his Council thereof.

22. That no Master or Fellow make, mould, square, nor rule to no Leyer, nor set no Leyer, within the Lodge or without, to hew or mould Stones.

23. That every Mason receive and cherish strange Fellows, when they come from other Countries, and set them to Work, if they will work as the Manner is; that is, if they have mould Stones in their Place; or else he shall refresh him with Money unto the next Lodge.

24. That every Master truly make an End of his Work, be it Task or Journeywork, if he have his Demand, and all that he ought to have.

Every Man that is a Mason, take right good Heed to the above Charges; and if any Man find himself guilty in any of them, that he ought to pray to God for his Grace to amend; and especially you that are to be charged, take Heed that you may keep these Charges right well; for it is a great Peril for a Man to forswear himself upon a sacred Book.

A. D. 1114. During the Reign of King *Stephen*, *Masons* were much employed, and *Gilbert de Clare*, Marquis of *Pembroke*, was their Grand Master; who built the Chapel of *St. Stephen*, in the Palace at *Westminster*, which is at this Time the House of Commons; and in the Year 1357, King *Edward* the Third became their Patron, and all their Charges were new modelled and revised (from an old Record we are informed) which says, “ In the glorious Reign of King *Edward* the Third, when Lodges were
 “ many and frequent, the Grand Master, with his Wardens at the Head of the Grand Lodge, with the Consent of the Lords of the Realm, then generally Free-Masons, ordained :”

1. That for the future, at the Making or Admission of a Brother, the Constitutions and proper Charges and Monitions should be read by the Master or Warden.

2. That Master Masons, or Masters of Work, shall be examined, if they be able of Cunning to serve their respective Lords, as well the highest as the lowest, to the Honour and Worship of the aforesaid Art, and to the Profit of their Lords; for they be their Lords that employ them, and pay them for their Service and Travel.

3. That when the Master and Wardens meet in a Lodge, the Sheriff, if need be, or the Mayor or Alderman (if a Brother) where the Chapter or Congregation is held, shall be made Fellow and Sociate to the Master, in Help of him against Rebels, and for upbearing the Rights of the Realm.

4. That Entered Apprentices, at their making, shall be charged not to thieve, nor be Thieves Maintainers. That the Fellow-Crafts shall travel honestly for their Pay, and love their Fellows as themselves; and that all shall be true to the King of *England*, to the Realm, and to the Lodge.

5. That if any of the Fraternity shall be fractious, mutinous, or disobedient to the Grand Master's Orders, and after proper Admonition should persist in his Rebellion, then the Lodge shall determine against him, that he shall forswear or renounce his Masonry, and shall no more be of the Craft; the which if he presume to, he shall be prisoned, 'till his Grace be granted him and issued; for this Cause, principally, have these Congregations been ordained, that as well the lowest as the highest should be well and truly served in this Art. *Amen. So mote it be.*

King

King *Richard* the Second coming to the Throne of his Grand-father, he employed *William* of *Wickham*, Bishop of *Winchester*, then their Grand Master, to rebuild *Westminster Hall* in the Manner it now stands; and also *New-College* at *Oxford*; but *Richard* being murdered, *Henry* the Fourth ascended the Throne, and appointed *Thomas Fitz-Allen*, Earl of *Surry*, Grand Master, who was the Founder of *Battle Abbey* and *Fotheringay*; and in his Reign Masonry was in a flourishing State: But soon after, in the Minority of *Henry* the Sixth, *A. D.* 1425, the Commons of *England* began to disturb their Repose; and in the third Year of his Reign, the following Clause was made in an Act:

Whereas, by the yearly Congregations and Confederacies made by the Masons in their General Assemblies, the good Course and Effect of the Statutes of Labourers be openly violated and broken, in Subversion of the Law, and to the great Damage of all the Commons: Our Sovereign Lord the King, willing in this Case to provide a Remedy, by the Advice and Consent aforesaid, and at the special Request of the Commons, hath ordained and established, That such Chapters and Congregations shall not be hereafter holden; and if any such be made, they that cause such Chapters and Congregations to be holden, and thereof convicted, it shall be adjudged Felony: And that the other Masons, who come to such Chapters and Congregations, be punished by Prisonment of their Bodies, and make Fine and Ransom at the King's Will.

But this menacing Act was never put in Force, nor were the Masons in the least intimidated from holding their Assemblies and Communications; nor did they ever contrive to get it repealed, as they did not presume to meddle with State Affairs, and by their own Laws they were forbid to engage in any Combinations. Though the Craft suffered greatly by the bloody Wars between the Houses of *York* and *Lancaster*, 'till the Union of the two Kingdoms, when true Masonry began again to dawn in this Part of the World, notwithstanding Queen *Elizabeth* was no Encourager of the Study of Architecture. This Princess having been told that Masons had *Secrets* they would not discover, began to be jealous of their Assemblies, and on *St. John's Day*, *A. D.* 1561, sent an armed Force to dissolve their annual Communication: But Sir *Thomas Sackville*, then Grand Master, sent several of the
Queen's

Queen's great Officers, who were Masons, who making honourable Report of the Craft to her Majesty, she ever after esteemed them, and shewed them many royal Acts of her Favour.

When King *James* the First ascended the Throne, Masonry flourished more than it had ever done before, and the famous *Inigo Jones* being Grand Master, the best Craftsmen, from all Parts, came to him, and he allowed them very good Wages; and also held the Quarterly Communication of the Grand Lodge, and the Annual General Assembly on St. *John's* Day. He was annually rechosen 'till the Year 1618, when *William* Earl of *Pembroke* was chose, and being approved of by the King, *Inigo Jones* was appointed Deputy Grand Master; and many eminent, learned, and worthy Men were admitted Brethren; but, unhappily for the Craft, the Civil Wars broke out, when the Masons met very seldom.

After the Restoration, King *Charles* the Second giving himself entirely up to his Pleasures, though he had been made a Mason abroad, neglected the Society very much; however, in the Year 1663, *Henry* *Jermyn*, Earl of St. *Albans*, was elected Grand Master; Sir *John Denham*, Deputy Grand Master; Sir *Christopher Wren*, and Mr. *John Webb*, Grand Wardens, who made the following Regulations, viz.

1. That no Person, of what Degree soever, be accepted a Free-Mason, unless in a regular Lodge, whereof one to be a Master or a Warden in that Division where such Lodge is kept; and another to be a Craftsman in Masonry.

2. That no Person hereafter be accepted, but such as are able of Body, honest in Parentage, of good Reputation, and an Observer of the Laws of the Land.

3. That no Person, who shall be accepted a Free-Mason, shall be admitted into any Lodge, until he has brought a Certificate of the Time and Place of his Acceptation, from the Master of the Limits where he was made, and the Lodge kept, with the Number of the said Lodge; and the Master shall enroll the same in Parchment, and shall give an Account of such Acceptations at every General Assembly.

4. That every Person, who is now a Free-Mason, shall bring to the Master a Note of the Time of his Acceptation

tion, to the End that it may be enrolled in such Priority of Place as the Brother deserves; and that the whole Company and Fellows may the better know each other.

5. That, for the future, the said Fraternity of Free-Masons shall be regulated and governed by one Grand Master, and as many Wardens as the said Society shall think fit to appoint at every General Assembly.

6. That no Person shall be accepted unless he be twenty one Years old, or upward.

A. D. 1666. *Thomas Savage*, Earl *Rivers*, succeeded the Earl of *St. Albans* as Grand-Master; and in this Year, the greatest Part of the City of *London* was consumed by Fire, so that the Free Masons were encouraged to rebuild it again, and the Deputy Grand Master, Sir *Christopher Wren*, formed a noble Design in order to render it the most regular and splendid City in the World; but his Design, in general, proved abortive by the Obstinacy of some private Persons, who would not be persuaded to part with their Properties, though he gave us an elegant Specimen of his Workmanship in the rebuilding of *St. Paul's*.

A. D. 1674, *George Villiers*, Duke of *Buckingham*, became their Grand Master, and was succeeded by *Henry Bennet*, Earl of *Arlington*, in 1679, who being much engaged in State Affairs, could not attend to the Welfare of the Craft; though, during his Grand Masterhip, many Persons of the first Distinction were admitted.

A. D. 1685, upon the Death of the Earl of *Arlington*, the Lodges met, and chose Sir *Christopher Wren* Grand Master; but at this Time particular Lodges were chiefly occasional; Sir *Robert Clayton* had an occasional Lodge of Masters, who met at *St. Thomas's Hospital* in 1673.

King *William* being privately made a Mason, approved of the Choice of Sir *Christopher Wren*, and greatly promoted the Interests of the Craft: He likewise appointed the Palace of *Greenwich* to be an Hospital for old and disabled Seamen, and ordered it to be finished after *Inigo Jones's* old Design, *A. D. 1695.*

The same Year, *Charles*, Duke of *Richmond* and *Lenox*, was chosen Grand Master at the annual Assembly in *London*, and approved of by King *William*; and Sir *Christopher Wren* acted as his Deputy, but was again made Grand Master in 1698.

In

In the Beginning of Queen *Ann's* Reign Masonry was rather neglected, which was occasioned through the Carelessness of several Masters and Wardens, in not chusing a Grand Master for some Years, Sir *Christopher Wren* being, by Age and bodily Infirmities, rendered incapable of presiding over them. But after the Rebellion, in the Year 1715, the Masters and Wardens of the Lodges in London, viz. The *Goose and Gridiron*, St. Paul's Church Yard; the *Crown*, in *Parker's-lane*, *Drury-lane*; the *Apple Tree*, in *Charles-street*, *Covent Garden*; the *Rummer*, in *Channel-row*, *Westminster*, held a Quarterly Communication, in order to consider of a proper Person to preside over them; and on St. John's Day, 1717, at their annual Feast, chose the oldest Master-Mason from among themselves, which was Mr. *Anthony Sayer*, who was accordingly installed at the *Goose and Gridiron*,

A. D. 1718, *George Payne*, Esq; was elected in the Room of Mr. *Sayer*; and in the following Year, *John Theophilus Desaguliers*, F. R. S. was appointed; and after him, in 1720, Mr. *George Payne* was re-elected. The Brotherhood were now requested to bring to the Grand Lodge any ancient Writings or Records they might have in their Possession, that respected Masonry; and they were revised, and ordered to be carefully transcribed for the Use of the Lodges then in being; and the Grand Master had the Power given him of appointing his own Deputy-Grand, and also his Grand Wardens, agreeable to ancient Custom.

A. D. 1721, at the Grand Lodge held in due and ample Form on *Lady Day*, 1720, the Craft had the Satisfaction of seeing Masonry flourish in a most extraordinary Degree, and the then Grand Master *Payne* proposed the Most Noble *John Montague*, Duke of *Montague*, for his Successor, who was accordingly elected on the 24th of June, 1721, at the *Queen's Arms*, in St. Paul's Church Yard, when several eminent and noble Personages were admitted, and among the rest the present Earl of *Chesterfield*: Dr. *Desaguliers* spoke an eloquent Oration in Praise of the Craft, and they then marched in Procession to *Stationers Hall*, where a grand Entertainment was provided, and the whole was conducted with great Brotherly Love and Decorum. His Grace the Duke of *Montague* caused several

several Communications to be held, in all which he endeavoured to encourage the Craft; and their Constitutions and Laws were collected into one Body, by his Order, and printed for the Edification of future Lodges.

A. D. 1722, *Philip Wharton*, Duke of *Wharton*, was elected Grand Master; his Grace was very active in visiting the old Lodges, and creating new ones, and many Clergymen, Gentlemen, and Merchants gained Admission into this honourable Fraternity: And from this Time to the present, 1766, the Craft has been honoured by having the first of our Nobility at its head for their Grand Master; but in Order to gratify each Reader, who may perhaps be curious to know their Names, I shall set them down in their Order, *viz.*

Earl of <i>Dalkeith</i> .	Earl of <i>Darnley</i> .
Duke of <i>Richmond</i> .	Marquis of <i>Carnarvon</i> .
Lord <i>Paisley</i> .	Lord <i>Raymond</i> .
Earl of <i>Inchiquin</i> .	Earl of <i>Kintore</i> .
Duke of <i>Buccleugh</i> .	Earl of <i>Moreton</i> .
Earl of <i>Abercorn</i> .	L. Visc. <i>Ward and Dubley</i> .
Lord <i>Colraine</i> .	Earl of <i>Strathmore</i> .
Lord <i>Kingston</i> .	Lord <i>Cranstoun</i> .
Duke of <i>Norfolk</i> .	Lord <i>Byron</i> .
Lord <i>Lovell</i> .	Lord <i>Carysfort</i> .
Lord Visc. <i>Montague</i> .	Marquis of <i>Carnarvon</i> .
Earl of <i>Strathmore</i> .	Lord <i>Aberdour</i> .
Earl of <i>Crawford</i> .	Lord <i>Ferrers</i> .
Lord Visc. <i>Weymouth</i> .	Lord <i>Burlington</i> .
Earl of <i>Loudon</i> .	Lord <i>Blaney</i> .

By the above Noble List, I leave every candid and judicious Reader to judge on what Basis Free-Masonry stands, though too many UNWORTHIES have crept into this ancient Order of late, with a selfish View of Gain to themselves, and afterwards finding the expected Encouragement not to take Place, have endeavoured to set the whole in a *bad Light*, &c. from which the Craft have greatly suffered in several Particulars, as before mentioned. Yet, nevertheless, the Contributions have been so great as to have, at this present Juncture, above 2000*l.* in Bank Stock, over and above the many Sums disposed of, from Time to Time, to the seasonable Relief of distressed Brothers.

I have omitted to mention the Names of all the worthy Deputy Grand Masters, Grand Wardens, and Secretaries,

as it would only swell out this Work beyond the Limits which I intend to assign it; for which Reason, I shall hasten to give an Account of other Matters more immediately relative to this worthy Craft.

It will therefore be necessary to inform my Readers of the proper Enquiries which ought to be made into the Character of every Candidate, who desires to become a Member of this honourable Fraternity; and this I shall do in the Words of a worthy Brother, viz. Mr. *Edward Oakley*, at a Lodge held at the *Carpenter's Arms* in *Silver-street, Golden-square, London, Dec. 31st, 1728.*

‘ I must now, (says he, at the Conclusion of his Speech)
 ‘ in the strictest Manner, charge you to be careful and diligent to enquire into the Character of such Persons who
 ‘ shall intercede to be admitted of this honourable Fraternity: I therefore, according to my Duty, forewarn you
 ‘ to admit, or even to recommend to be initiated Masons,
 ‘ such as Winebibbers or Drunkards; witty Punsters on
 ‘ Religion or Politicks; Tale-bearers or Liars; litigious,
 ‘ quarrellsome, irreligious, or profane Persons; lewd Songsters;
 ‘ Persons illiterate, and of mean Capacities; and
 ‘ especially beware of such who desire to gain Admittance
 ‘ with a selfish View of Gain to themselves; all which
 ‘ Principles and Practices tend to the Destruction of Morality,
 ‘ a Burden to Civil Government, notoriously scandalous,
 ‘ and entirely repugnant to the sacred Order and
 ‘ Constitutions of Free and Accepted Masons.—If any
 ‘ such have already crept in amongst us (as I am afraid
 ‘ there has) through the Negligence or Ignorance of the
 ‘ Watchmen upon the Walls, hard it our Lot indeed:
 ‘ For most dangerous are a Man’s Enemies when they
 ‘ are of his own House.

‘ These, my dearest Brethren, are Thieves and Robbers,
 ‘ and never entered into the Sheepfold by the Door,
 ‘ but climbed up some other Way: These make their
 ‘ Belly their God, and their little sordid Interest their
 ‘ Idol: These follow the Brethren, as the Multitude did
 ‘ our great Lord, for the Loaves and Fishes; and, like
 ‘ them, would cry *Hosannah* To-day, and To-morrow
 ‘ *Crucify, Crucify!*

‘ Let these be ever excluded the Congregation of the
 ‘ Faithful; let their Names be erased our of the Book
 ‘ and buried in eternal Oblivion.

‘ Such

‘ Such Persons whom you honour with the most ancient and truly valuable Badge and Dignity of a Free and Accepted Mason, their Character and Behaviour ought to be such, as shall not be liable to bring any Reflections on the Craft.’

Another worthy Brother, the Rev. Mr. *Entick*, advises his Brethren to suffer those only who are sober and temperate to be admitted, ‘ For (says he) of much Wine or strong Drink cometh Contention, Brawling, and sometimes Blows and Bloodshed: It deprives Mankind of Reason, and makes them become as Fools and as Laughing Stocks to all sober Men: They are a dangerous Set of Men to trust, for they have not the least Guard upon their Tongues, therefore whatever comes uppermost, generally comes out, were it a Secret of the greatest Importance, and even a Life depending upon it, as Instances of the Kind have been too frequently known; therefore, to prevent Discord, Danger, and Deformity in your Lodge, and to obviate all Opposition to Masonry from without, beware of such Men, and those that go as Wolves in Sheeps Cloathing. Let us never be prevailed upon, by any private or selfish Consideration, to admit an unworthy Person to our Secrets, and well-governed Society; nor to permit a rebroate false Brother to continue amongst us, and to bring a bad Report upon the Craft: If we know of any now amongst us, it is our Duty to weed them, and entirely seclude them from amongst the Brotherhood of Free and Accepted Masons.—This I give as my sincere Opinion, and nothing would be of greater Pleasure and Satisfaction, than to see the above put in Execution.’

From the Cautions I have now recited, may be perceived what Kind of Men Free-Masons ought to be; and this alone one would think sufficient to silence the Clamour of the envious, credulous, ignorant, and ill-natured, against so ancient and honourable a Society.—This being the State and Condition of the Craft, I shall now pursue my Design, and endeavour to give a clear and perfect Account of what farther relates to the Order, by shewing you the Manner of OPENING A LODGE, each Night of Meeting, according to the most approved and regular Method; which signifies, *That it is lawful to speak freely amongst one another of the Secrets of Masonry.*

THE

The CEREMONY of
OPENING a LODGE,
AND
SETTING THE MEN TO WORK.

Note, *M.* stands for MASTER.

J. D. for JUNIOR DEACON.

S. D. for SENIOR DEACON.

J. W. for JUNIOR WARDEN.

S. W. for SENIOR WARDEN.

B. for BROTHER.

The above Contractions serve for the Whole.

M. to the **B**ROTHER, what is the chief Care of a
J. D. **M**ason;
J. D. To see that the Lodge is well tyled.
M. Pray do your Duty.

[Junior Deacon knocks at the Door three Times, and the Tyler ^a
on the other Side, answers by three Knocks; on which the
Junior Deacon says to the Master,]

J. D. Worshipful, the Lodge is tyled.

M. Pray where is the Junior Deacon's Place in the
Lodge?

J. D. At the Back of the Senior Warden; or at his
right Hand, if he permits.

M. Your Business there?

J. D. To carry Messages from the Senior to the Junior
Warden, that they may be dispersed round the Lodge.

M. to

^a A Tyler is properly no more than a Guard or Centinel,
placed at the Lodge Door, with a Sword in his Hand, to give
the Sign when any one craves Admittance, that the Wardens,
or other proper Persons may come out and examine him; or to
see that no Cowans or Liftners are about the Lodge, during the
Time of *Working*, &c.--The Tyler is always one of the Brethren,
and has a Salary for his Attendance.

M. to the *S. D.* Pray where is the Senior Deacon's Place in the Lodge?

S. D. At the Back of the Master; or at his right Hand, if he permits.

M. Your Business there?

S. D. To carry Messages from the Master to the Senior Warden.

M. The Junior Warden's Place in the Lodge?

S. D. In the South.

M. to the *J. W.* Why in the South, Brother?

J. W. The better to observe the Sun at High Meridian, to call the Men off from Work to Refreshment, and to see that they come on in due Time, that the Master may have Profit and Pleasure thereby.

M. Pray where is the Senior Warden's Place in the Lodge?

J. W. In the West.

M. to the *S. W.* Your Business there, Brother?

S. W. As the Sun sets in the West to close the Day, so the Senior Warden stands in the West to close the Lodge, for to pay the Men their Wages, and dismiss them from their Labour.

M. Where is the Master's Place in the Lodge;

S. W. In the East.

M. His Business there;

S. W. As the Sun rises in the East to open the Day, so the Master stands in the East to open his Lodge, and set his Men to Work.

The Master taking off his Hat declares the Lodge open, by saying,

M. This Lodge is open, in the Name of holy St. John, forbidding all Cursing, Swearing, or Whispering, and all profane Discourse whatever, under no less Penalty than what the Majority shall think proper.¹⁰

[The Master then gives three Knocks upon the Table with a small wooden Hammer, and puts on his Hat, the other Brethren being uncovered: Then they sit down and regale themselves with Liquor, Pipes and Tobacco.]

After

¹⁰ This is the true and only Way of opening a Free-Mason's Lodge,

After some little Regalement, the Question is asked by the Master, If any Person is in Waiting to be made; and being answered in the Affirmative, by one of the Brethren in Company, who had previously recommended one as a proper Person to be initiated into their ancient Fraternity; the Senior and Junior Wardens, and an Assistant or two, are ordered to go out into the Room¹¹ where he is waiting by himself (being left there by his Friend who proposed him) and ask him, ‘ Whether he is conscious of having the Vacation or Time necessary to be received? And whether it is his own voluntary Will and Choice to be made a Free-Mason? As also his Name, Profession, and Place of Abode?’—To which he answers.

They then prepare him for Admission in the following Manner:

His right Knee is uncovered; his left Shoe Heel slipped down; and in some Lodges a Slipper is put on: When this is done, his Shoe and Knee Buckles, Sleeve Buttons, Rings, and the Money in his Pockets, with every other Kind of loose Metal or Mineral is taken from him;¹² he then is hoodwinked, with a Handkerchief or two tied over his Eyes; besides several other Particulars which are needless to mention here, as the whole of his Preparation is fully repeated in the Entered Apprentice’s Lecture.

In this Situation he is led to the Door of the Lodge, by the Hands of one of the Wardens, or his Proposer, who gives three distinct Knocks at the said Door; and the Master answers within by three Strokes with a small Wooden Hammer, and says, ‘ Who comes there?’ The Candidate then repeats after a Person who prompts him, ‘ One who begs to receive Part of the Benefits of this right worshipful Lodge, dedicated to St. John, as many Brothers and Fellows have done before me.’ On saying this, the Door is opened; and the Wardens, or their Assistants, taking hold of his right and left Arms, lead him
three

¹¹ A Room appointed for the preparing of new Brethren, and near adjoining to the Lodge.

¹² In some Lodges they are so exact in this Respect, that they oblige the Candidate to pull off his Cloaths, if there be Metal Buttons or Lace on them, but this is not the general Custom.

three Times round the Room¹³, blindfold, and then bring him to the Foot of the Drawing on the Floor, with his Face to the Master; the Brethren ranging themselves in Order on each Side, properly cloathed in white Aprons; and the different Officers wearing round their Necks the Emblems of their Rank: At this Time they make an odd Noise, by striking with the Attributes of their Order, which they carry in their Hands¹⁴.

When this Part of the Ceremony is ended, the Master, who stands at the upper End, facing the Foot or Steps of the Drawing on the Floor, close by an Arm-chair and Table, and the Candidate standing at the lower End, fronting him, close to the first Step, called the First Degree, or Entered Apprentice's Step; the Bible being placed on the Table, opened at the Gospel of St. *John*, asks the following Question: 'Is it your own Free-will and Choice that you desire to become a Mason?' And upon his answering, 'It is,' the Master says, 'Let him see the Light.' The Junior Warden then unties the Handkerchief from his Eyes¹⁵.

The Candidate is then shewn how to advance, and place his Feet at three Steps, properly fronting the Table on which the Bible is laid; his left Breast opened¹⁶, and
a Pair

¹³ The Candidate is led nine Times round in some Lodges; but as this is very tiresome to the Person who is to undergo the Operation, his Patience being pretty well tired by being blindfolded so long beforehand, it is very justly omitted.

¹⁴ This Custom is observed in but very few Lodges.

¹⁵ In some Lodges whilst they are taking the Handkerchief from the Candidate's Eyes, the Brethren form a Circle round him, with Swords drawn in their Hands, the Points of which are presented to his Breast: The Ornaments borne by the Officers, the glittering of the Swords, and the fantastic Appearance of the Brethren in white Aprons altogether, creates great Surprise, especially to a Person who has been fatigued with the Bandage over his Eyes for a long Time, and uncertain what is further to be done for his Reception; and must, no doubt, throw his Mind into great Perplexity.

¹⁶ This is done lest a Woman should offer herself; and tho' many Women are as flat chested as some Men, and Brethren are generally satisfied with a slight Inspection, I would advise them to be more cautious; for it is probable, that a Woman, with a tolerable

a Pair of Compasses¹⁷ are placed against his naked Breast, which he holds with his left Hand; his right Knee being bare, he kneels on a little Stool placed on purpose, and the Shoe of his left Foot is slipped down, or rather a Slipper is placed on his Foot; and in this Posture one of the Wardens addresses him to the following Purport: ‘ You are now entering into a respectable Society, which is more serious and important than you imagine: It admits of nothing contrary to Law, Religion, or Morality; nor does it allow of any Thing inconsistent with the Allegiance due to his Majesty:—The worshipful Grand Master¹⁸ will inform you of the Rest¹⁹.’

The Candidate continuing in the above Posture, and his right Hand laid on the Bible, the Worshipful Grand Master addresses him to the following Effect: ‘ Will you promise never to tell, write, or disclose, in any Manner whatever, the Secrets of Free-Masonry, except to a Brother at the Lodge, and in the Presence of the Grand Master?’ On his answering, ‘ I will,’ he repeats the following Oath after the Master.

T H E

tolerable Degree of Effrontery and Spirit, may, one Time or other, slip into the Order, for Want of necessary Prudence. If the *Irish* may be credited, there is a Lady at this Time in that Kingdom, who has gone through the whole Ceremony, and is as good a Mason as any of the whole.

17 The Ancients formerly used a Sword or Spear instead of the Compass, as is specified now in the Lecture.

18 In this Part of the Ceremony, each Master of a Lodge is represented as Grand Master.

19 It is here to be understood, that in different Lodges this Speech varies, as also do the Forms of Making in some Respects, which may be seen in the Entered Apprentice's Lecture, where the only proper and ancient Method is clearly pointed out. Some make long and insipid Harangues, the extravagant Jargon of which has given just Reason of Complaint to the judicious. The ancient Masons likewise make use of a *Prayer* here, which I have also inserted in the Entered Apprentice's Lecture, but the modern Masons leave it out when they make a Brother.

T H E
ENTERED APPRENTICE's OATH.

I A. B. of my own Free-will and Accord, and in the Presence of Almighty God²⁰, and this Right Worshipful Lodge, dedicated to St. John²¹, do hereby, and hereon, most solemnly and sincerely swear, that I will always hale, conceal, and never reveal, any of the Secrets or Mysteries of Free-Masonry, that shall be delivered to me now, or at any Time hereafter, except it be to a true and lawful Brother, or in a just and lawful Lodge of Brothers and Fellows, him or them whom I shall find to be such, after just Trial, and due Examination.—I furthermore do swear, that I will not write them, print them, cut them, paint them, stint them, mark them, stain or engrave them, or cause them so to be done, upon any Thing moveable or immoveable, under the Canopy of Heaven, whereby they may become legible or intelligible, or the least Appearance of the Character of a Letter, whereby the secret Art and Mystery of Free-Masonry may be unlawfully obtained.—All this I swear, with a strong and steady Resolution to perform the same, without any Hesitation, mental Reservation, or Self-Evasion of Mind in me whatsoever, under no less Penalty, than to have my Throat cut a-cross; my Tongue torn out by the Root, and that to be buried in the Sands of the Sea, at low-water Mark, a Cable's Length from Shore, where the Tide ebbs and flows twice in twenty-four Hours. So help me God, and keep me steadfast in this my Entered Apprentice's Obligation.

[He kisses the Book.]

F When

²⁰ The Form of the Oath differs in many Lodges, though this is the strictest in Use; and in the modern Societies, instead of saying, 'In the Presence of Almighty God,' it runs thus, 'I promise before the Great Architect of the Universe, &c.'

²¹ The Reason why Masons dedicate their Lodge to St. John, is, because he was the Forerunner of our Saviour, and laid the first parallel Line to the Gospel.

When this is pronounced, the new-made Member is taught the SIGN, GRIP, and PASS-WORD of the Entered Apprentice, which will be seen more clearly in the Course of the Lecture belonging to that Part of Masonry.

The Ceremony being now ended, he is conducted back to the Room where he was first prepared; and every Thing he was there divested of (as mention'd at his Entrance) is restored to him again. He then returns to the Lodge, and discharges his Fees of Making: An Apron then being brought him, for which he pays One Shilling, he is congratulated by his Brethren; but before he sits down a Mop and Pail is brought, and he is told to wash out the *Drawing on the Floor*, with which he must comply, to the no small Diversion of the Company. After this they all return to the Table to regale themselves, each taking his Seat according to his Degree; and the new Member is placed, for that Night, on the right Hand of the Master. The Table being plentifully stored with Liquors, &c. the Master drinks to the new-made Mason, and is joined by the Company, all standing up, except the new Brother, who sits; and the Warden instructs him how to return the Compliment in proper Form. Having filled a Bumper, he says as follows 'To the Right Worshipful the Master; the Senior and Junior Wardens; and the Rest of the Officers and Members of this Lodge; wishing them Success in all their private and public Undertakings; to Masonry in general; and this Lodge in particular; craving your Assistance.' They answer, 'We will assist you.' He then drinks up his Glass, throws it out straight from his Mouth, and brings it back three Times, each Time crossing his Throat with it, all the Company keeping the same Motion with their empty Glasses, and then set them all down together at once on the Table: This they call *Firing*. Then they clap their Hands nine Times, divided into three, and stop between each, keeping true Time: This is likewise termed *Firing*.

After they have regaled themselves a little Time, the Worshipful Master calls to Order, (by giving three Strokes on the Table with a wooden Hammer) and says, 'We must proceed to instruct the new Brother, in what further belongs to the Craft;' which is by Way of Catechism

chism or Lecture : The Master asking the Questions, and the Members, properly seated, making the Answer, one after the other; this is termed *Working*; and when it comes to any Member's Turn to answer, who, perhaps, is not properly qualified, (by not having a good Memory) he gets up, and clapping his right Hand on his left Breast, makes a low Bow, which is considered as an Excuse, and it passes to the next Brother on the left Hand; but when the Brethren are ready in answering the Questions, it adds a great Lustre to the Order.

The

(135)

The FIRST DEGREE of Masonry,
CALLED THE
Entered Apprentice's Lecture²².

Master. **B**ROTHER, is there any Thing between you and me?

Answer. There is, Right Worshipful.

M. What is it, Brother?

A. A Secret.

M. What is that Secret?

A. Masonry.

M. Then I presume you are a Mason?

A. I am so taken and accepted amongst Brothers and Fellows.

M. Pray what Sort of a Man ought a Mason to be?

A. A Man that is born of a Free Woman.

M. Where was you first prepared to be made a Mason?

A. In my Heart.

M. Where was you next prepared?

A. In a Room adjoining to the Lodge?

M. How was you prepared, Brother?

A. I was neither naked nor cloathed; barefoot nor shod; deprived of all Metal; hoodwinked, with a Cable-Tow²³ about my Neck, and led to the Door of the Lodge in a halting, moving Posture, by the Hand of a Friend, whom I afterwards found to be a Brother.

M. How do you know it was a Door, being blindfolded?

A. By finding a Stoppage, and afterwards an Entrance, or Admittance.

M. How

²² The Reader is desired to observe, that the whole of the Lectures are here given, as delivered in the primitive Time, though in some Lodges they leave out above one half.

²³ The Cable-Tow is a common small Rope, but it is emblematically explained, by Way of Note to the Fellow-Craft's Obligation or Oath.

- M.* How got you Admittance?
A. By three Knocks.
M. What was then said to you within?
A. 'Who comes there.'
M. Your Answer, Brother?
A. 'One who begs to have and receive Part of the Benefits of this Right Worshipful Lodge, dedicated to St. John, as many Brothers and Fellows have done before me.'
M. How do you expect to obtain it?
A. By being free-born, and well reported.
M. What was said to you then?
A. I was asked if I felt any Thing..
M. What was your Answer?
A. 'I did, but I could see nothing.'
M. You have told me how you was received; pray who received you?
A. The Junior Warden.
M. How did he dispose of you?
A. He delivered me to the Master, who ordered me to kneel down, and receive the Benefit of a Prayer²⁴.

T H E

ANCIENT MASON'S PRAYER.

O Lord God, thou great and universal Mason of the World, and first Builder of Man, as it were a Temple; be with us, O Lord; as thou hast promised, when two or three are gathered together in thy Name, thou wilt be in the Midst of them: Be with us, O Lord, and bless all our Undertakings; and grant that this our Friend may become a true and faithful Brother. Let Grace and Peace be multiplied unto him, through the Knowledge of our Lord Jesus Christ: And grant, O Lord, as he putteth forth his Hand to thy

²⁴ The modern Masons make use of no Prayer at all; and in some Lodges the Ancients omit it, though but in very few.

thy holy Word, that he may also put forth his Hand to serve a Brother, but not to hurt himself or his Family; that whereby may be given to us great and precious Promises, and be made Partakers of thy divine Nature, having escaped the Corruption that is in the World, through Lust.—O Lord God, add to our Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Prudence; and to Prudence, Patience; and to Patience, Godliness; and to Godliness, Brotherly Love; and to Brotherly Love, Charity: And grant, O Lord, that Masonry may be blest throughout the World, and thy Peace be upon us, O Lord; and grant that we may be all united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. Amen.

M. After you had received this Prayer, what was then said to you?

A. I was asked who I put my Trust in.

M. Your Answer, Brother?

A. 'In God.'

M. What was the next Thing said to you?

A. I was taken by the right Hand, and the Master said, 'Rise up, follow your Leader, and fear no Danger.'

M. After this, how was you disposed of?

A. I was led three Times round the Lodge by the Hand of a Brother,

M. Where did you meet with the first Opposition;

A. At the Back of the Junior Warden, in the South, where I gave the same three Knocks as at the Door.

M. What Answer did he give you?

A. He said, 'Who comes there.'

M. Your Answer, Brother?

A. The same as at the Door, 'One who begs to have and receive Part of the Benefit of this Right Worshipful Lodge, dedicated to St. John, as many Brothers and Fellows have done before me.'

M. Where did you meet with the second Opposition?

A. At the Back of the Senior Warden, in the West, where I again made the same Repetition as at the Door.

M. Where

M. Where did you meet with the third Opposition?

A. At the Back of the Master, in the East, where I made the Repetition as before.

M. What did the Master do with you?

A. He ordered me back to the Senior Warden in the West, to receive Instructions.

M. What were the Instructions he gave you?

A. He taught me to take one Step upon the first Step of a right-angle oblong Square; with my left Knee (bare) bent; my Body upright; my right Foot forming a Square; my naked right Hand upon the Bible, with a Square and Compass thereon; my left Hand supporting the same; when I took that solemn Obligation, or Oath of a Mason.

M. Brother, can you repeat that Obligation?

A. I will do my Endeavour, with your Assistance, Right Worshipful.

M. Stand up, and begin.

[Here the Oath is repeated ²⁵, as mentioned before.]

M. Now, Brother, after you received this Obligation, what was said to you?

A. I was asked what I most desired.

M. What was your Answer?

A. 'To be brought to Light.'

M. Who brought you to Light?

A. The Master, and the rest of the Brethren.

M. When you was thus brought to Light, what were the first Things you saw?

A. The Bible, Square, and Compass.

M. What was it they told you the Bible, Square, and Compass signified?

A. Three great Lights in Masonry.

M. Explain them, Brother?

A. The

²⁵ After repeating this Obligation, they drink the following Toast; *To the Heart that conceals, and to the Tongue that never reveals.* The Master in the Chair gives it, and they all say *Ditto*; then they draw the Glasses across their Throats; the Penalty of the Obligation being that of having their Throats cut across, sooner than discover the Secrets of Masonry, and is called the Entered Apprentice's *Sign*; only when they have no Glasses, their Hands are drawn across their Throats edgeways.

A. The Bible, to rule and govern our Faith; the Square, to square our Actions; and the Compass, to keep us in Bounds with all Men, particularly a Brother.

M. What were the next Things shewn you?

A. Three Candles, which I was told were three lesser Lights in Masonry.

M. What do they represent?

A. The Sun, Moon, and Master-Mason.

M. Why so, Brother?

A. There's the Sun to rule the Day, the Moon to rule the Night, and the Master-Mason to rule and govern his Lodge, or at least ought so to do.

M. What was then done to you?

A. The Master took me by the right Hand, and gave me the GRIP²⁶ and WORD of an Entered Apprentice, and said, 'Rise, my Brother, JACHIN²⁷.'

M. Have you got this GRIP and WORD, Brother?

A. I have, Worshipful.

M. Give it to your next Brother²⁸.

First Brother. Gives him the GRIP.

Second Brother. What's this?

First Brother. The GRIP of an Entered Apprentice.

Second Brother. Has it got a Name?

First

²⁶ The GRIP is to pinch with your right Thumb Nail, upon the first Joint of the fore Finger of your Brother's right Hand.

²⁷ JACHIN is the Entered Apprentice's WORD, but formerly it was the Fellow Craft's, till a pretended Discovery of Free-Masonry came out (called MASONRY DISSECTED) wrote by Samuel Pritchard, and still continues to be published to this Time, under the same Title: It is about Three-fourths Fiction, and the other Fourth *real*, though he has been so audacious as to verify the Truth of the whole by an Oath, which is annexed to his spurious Performance, in order to propagate the Sale, and make a Confusion amongst the Brotherhood; the latter of which it did, in Regard to the Fourth *real* Part: But, in order to prevent being imposed upon by Cowans or Impostors, who might want to gain Admittance from his Performance, the Fraternity held a general Council, and the Entered Apprentice's and Fellow Craft's WORDS were revers'd, and private Accounts transmitted to each Lodge, tho' there are some unconstituted Lodges still retain the former Custom.

²⁸ He then takes his next Brother by the right Hand, and gives him the GRIP and WORD.

First Brother. It has.

Second Brother. Will you give it me?

First Brother. I'll letter it, or halve it with you.

Second Brother. I'll halve it with you.

First Brother. Begin.

Second Brother. No, you begin first.

First Brother. JA

Second Brother. CHIN.

First Brother. JACHIN.

Second Brother. It is right, Worshipful Master.

M. What was the next Thing shewn to you?

A. The GUARD or SIGN of an Entered Apprentice.

M. Have you got that GUARD or SIGN of an Entered Apprentice?

[He draws his right Hand edgeway across his Throat, to shew the Master that he has.]

M. After all this, what was said to you?

A. I was ordered to be taken back, and invested with what I had been divested of; then to be brought back to return Thanks, and to receive the Benefit of a Lecture, if Time would permit.

M. After you was invested of what you had been divested of, what was done to you?

A. I was brought to the north-west Corner of the Lodge, to return Thanks.

M. How did you return Thanks?

A. I said, (with the Instruction of a Brother) ' Master, ' Senior and Junior Wardens, Senior and Junior Deacons, ' and the Rest of the Brethren of this Lodge, I return ' you all Thanks for the Honour you have done me, in ' making me a Mason, and admitting me a Member of ' this worthy Society.'

M. What was said to you then?

A. The Master called me up to the North-east Corner of the Lodge, at his right Hand.

M. Did he present you with any Thing?

A. He presented me with an Apron, which he put on me; he told me, ' It was a Badge of Innocence, more ' ancient than the Golden Fleece, or the Roman Eagle; ' more honoured than the Star and Garter, or any other

‘ Order under the Sun, that could be conferred upon me
‘ at that Time, or any Time hereafter.’

M. What were the next Things shewn to you?

A. I was set down by the Master’s right Hand, and he shewed me the working Tools of an Entered Apprentice.

M. What were they?

A. The twenty-four Inch Gauge, the Square, and Common Gavel, or Setting Maul.

M. What are their Uses?

A. The Square, to square my Work; the twenty-four Inch Gauge, to measure my Work; the Common Gavel, to knock off all the superfluous Matter, whereby the Square may fit easy and just.

M. Brother, as we are not all Working Masons, we apply them to your Morals, which we call Spiritualizing:—Explain them?

A. The twenty-four Inch Gauge represents the twenty-four Hours of the Day.

M. How do (or should) you spend them, Brother?

A. Six Hours to work in; six Hours to serve God in; six to serve a Friend or Brother, as far as lies in my Power, without being detrimental to myself or Family; and six to refresh myself by Sleep.

M. What Use is the Square of, Brother?

A. The Square is to square my Actions with all Men, and more especially a Brother.

M. Thank you, Brother.—Pray why was you neither naked nor cloathed, barefoot nor shod, with a Cable-tow (or Halter) about your Neck?

A. If I had recanted, and run out in the Street, the People would have concluded I was mad; but if a Brother had seen me, he would have brought me back, and seen me done Justice by.

M. Why was you hoodwinked?

A. That my Heart might conceal, before my Eyes did discover?

M. The second Reason, Brother?

A. As I was, in Darkness at that Time, I should keep all the World in Darkness.

M. Why was you deprived of all Metal?

A. That I should bring nothing offensive or defensive into the Lodge,

M. There

M. There is another Reason, Brother, pray give it me?

A. As I was poor and pennyless when I was made a Mason, it informed me, that I should assist all poor and pennyless Brethren, as far as lay in my Power.

M. Brother, you told me you gave three distinct Knocks at the Door: Pray, what do they signify?

A. A certain Text in Scripture.

M. What is that Text, Brother?

A. Ask, and you shall have; seek, and you shall find; knock, and it shall be opened unto you.

M. How do you apply this Text in Masonry?

A. I fought in my Mind; I asked of my Friend; I knocked, and the Door of Masonry was opened unto me.

M. Why had you a Sword, Spear, or some other war-like Instrument presented to your naked left Breast particularly.

A. Because as the left Breast is nearest the Heart, it might be the more a Prick to my Conscience, as it pricked my Flesh at that Time.

M. Why was you led three Times round the Lodge?

A. That all the Brethren might see I was duly prepared.

M. When you was made an Apprentice, why was your left Knee bare bent?

A. Because my left Knee is the weakest Part of my Body, and an Entered Apprentice is the weakest Part of Masonry, which I was then entered into²⁹.

M. Brother, we have been talking a great while about a Lodge, pray what makes a Lodge?

A. A certain Number of Masons, Right Worshipful, met together to work.

M. Pray

²⁹ As soon as the before-mentioned Part of the Lecture is finished, they begin to regale themselves with Wine, Punch, &c. and some Healths are proposed; as, *To the Heart that conceals, and the Tongue that never reveals: The King, and the Royal Family: To all Masons wheresoever dispersed*, besides several others; and these Toasts, or Healths, are all drank with Three Times Three, and an Huzza at the End. Having rested for a little Time, they again proceed with the Lecture.-----The Pleasures they enjoy, the Purity of their Sentiments, and the Uniformity that always reign in their Assemblies, is far from being tiresome or insipid: Yet, the Author is sensible, that any one but a Free-Mason would take little Pleasure in what gives the Society Delight; but to a Mason, every Thing that concerns the Order is important and interesting.

M. Pray what Number makes a Lodge?

A. Three, Five, Seven, or Eleven.

M. Why do Three make a Lodge?

A. Because there were three grand Masons in building the World, and also that noble Piece of Architecture, Man; which are so complete in Proportion, that the Ancients began their Architecture by the same Rules.

M. The second Reason, Brother?

A. There were three grand Masons at the building of Solomon's Temple.

M. Why do Five make a Lodge?

A. Because every Man is endued with Five Senses.

M. What are the Five Senses?

A. Hearing, Seeing, Smelling, Tasting, and Feeling.

M. What Use are those Five Senses to you in Masonry?

A. Three are of great Use to me, viz. Hearing, Seeing, and Feeling.

M. In what Manner, Brother?

A. Hearing, to hear the Word; Seeing, to see the Sign; Feeling, to feel the Grip, that I may know a Brother as well in the Dark as in the Light.

M. Why should Seven make a Lodge?

A. Because there are Seven liberal Sciences.

M. Will you name them, Brother?

A. Grammar, Rhetorick, Logick, Arithmetick, Geometry, Musick, and Astronomy.

M. Brother, what do those Sciences teach you?

A. Grammar teaches me the Art of Writing and Speaking the Language, wherein I learn according to the first, second, and third Concord.

M. What doth Rhetorick teach you?

A. The Art of discoursing upon any Topick whatsoever.

M. What doth Logick teach you?

A. The Art of reasoning well, whereby to discover Truth from Falshood.

M. What doth Arithmetick teach you?

A. The Virtue of Numbers.

M. What doth Geometry teach you?

A. The Art of Measuring, whereby the *Egyptians* found out their own Land, or the same Quantity which they had before the overflowing of the River *Nile*, that frequently used to water their Country; at which Time they

they fled to the Mountains 'till it went off again, and this made them have continual Quarrels about their Land.

M. What doth Musick teach you, Brother;

A. The Virtue of Sounds.

M. What doth Astronomy teach you:

A. The Knowledge of the heavenly Bodies.

M. Why should Eleven make a Lodge, Brother?

A. There were Eleven Patriarchs when *Joseph* was sold into *Egypt*, and supposed to be lost.

M. The second Reason, Brother?

A. There were but Eleven Apostles when *Judas* betrayed *Christ*.

M. What Form is your Lodge?

A. An oblong Square.

M. How long, Brother?

A. From East to West.

M. How wide, pray?

A. Between North and South.

M. How high?

A. From the Earth to the Heavens.

M. How deep?

A. From the Surface of the Earth to the Centre.

M. Why is your Lodge said to be from the Surface to the Centre of the Earth?

A. Because Masonry is universal.

M. Why is your Lodge situated East and West?

A. Because all Churches and Chapels are or ought to be so.

M. Why so, Brother?

A. Because the Gospel was first preached in the East, and extended itself to the West.

M. What supports your Lodge?

A. Three great Pillars.

M. What are their Names?

A. Wisdom, Strength, and Beauty.

M. Who doth the Pillar of Wisdom represent?

A. The Master in the East.

M. Who doth the Pillar of Strength represent?

A. The Senior Warden in the West.

M. Who doth the Pillar of Beauty represent?

A. The Junior Warden in the South.

M. Why should the Master represent the Pillar of Wisdom?

A. Because

A. Because he gives Instructions to the Crafts to carry on their Work in a proper Manner, with good Harmony.

M. Why should the Senior Warden represent the Pillar of Strength?

A. As the Sun sets to finish the Day, so the Senior Warden stands in the West to pay the Hirelings their Wages, which is the Strength and Support of all Business.

M. Why should the Junior Warden represent the Pillar of Beauty?

A. Because he stands in the South, at high Twelve at Noon, which is the Beauty of the Day, to call the Men off from Work to Refreshment, and to see that they come on again in due Time, that the Master may have Pleasure and Profit therein.

M. Why is it said that your Lodge is supported by those three great Pillars, Wisdom, Strength, and Beauty?

A. Because Wisdom, Strength, and Beauty, are the Finishers of all Works, and nothing can be carried on without them.

M. Why so, Brother?

A. Because there is Wisdom, to contrive; Strength, to support; and Beauty, to adorn.

M. Had you any Covering to your Lodge?

A. Yes, a cloudy Canopy of divers Colours; or, the Clouds:

M. How blows a Mason's Wind, Brother?

A. Due East and West.

M. What is it o'Clock, Brother?

A. High Twelve.

M. Call the Men off from Work to Refreshment, and see that they come on again in due Time³⁰.

[End of the Entered Apprentice's Lecture.]

The

³⁰ Before the Ceremony of *Calling the Men off from Work*, the Entered Apprentice's Song, (inserted in the Collection of Songs, at the End of this Book) is sung; all the Brethren standing up, and at the End of each Verse they join Hands crossways, so as to form a Link or Chain; and shake their Hands up and down, and stamp their Feet hard on the Floor, keeping due Time.----This is termed, by Masons, *Driving of Piles*.

The Lecture belonging to the Entered Apprentice being now ended, it is necessary the Brethren should have a little Respite; and perhaps some of the Members may chuse to have a Bit for the Tooth. Those who have ordered any Thing for Supper, retire into another Room, after the following Ceremony is over, *viz.*

T H E
MANNER of calling the MEN from WORK,
To refresh themselves.

THE Master whispers to the Senior Deacon at his right Hand, and says,

‘ It is my Will and Pleasure that this Lodge be called
‘ from Work to Refreshment, during Pleasure.’

The Senior Deacon whispers it to the Senior Warden, and he whispers it to the Junior Deacon, who carries it to the Junior Warden, and on receiving it, he declares it aloud in the above Terms to the Lodge; then the Junior Warden sets his Column³¹ upright, and the Senior Warden lays his down, which signifies, that the Junior Warden is entrusted with the Care of the Lodge, while the Brethren refresh themselves.

After a proper Time allowed for Refreshment, the Master desires the Junior Warden to give the Word for the Appearance of the Brethren again in the Lodge, which Ceremony is performed as follows:

‘ It is our Worshipful Master’s Pleasure, that this Lodge
‘ be called from Refreshment to Work.’

The

³¹ The Sen. and Jun. Wardens Columns are about 20 Inches long, and represent the Columns that support the Porch of *Solomon’s* Temple; the Senior’s is called JACHIN, and signifies *Strength*; the Junior’s is called BOAZ, and signifies, *to establish in the Lord*. See 1 *Kings*, Chap. vii.---This may suffice (according to *Pritchard’s* *Maonry*) that Boaz was originally the Entered Apprentice’s *Word*, from the Junior Warden’s Column; and JACHIN, the Fellow-Craft’s *Word*, from the Senior Warden’s Column.

The Junior Warden lays down his Column, and the Senior Warden sets his up.—If Time permits to go on with the Lecture, they proceed to the Fellow-Craft's Part³², if the whole of the Brethren have been promoted to that Degree; but if any of them should not, they close the Lodge, which is done much in the same Manner as Opening. The Senior Warden declares it in the following Words:

‘It is our Master's Will and Pleasure, that this Lodge stand closed till the First or Third *Wednesday* in next Month:’ Or according to the Night the Lodge is held.

Then the Master, Wardens, Deacons, Secretary, &c. take off the Ensigns and Ornaments from their Necks, and every one is at Liberty to depart, or stay longer, as they think proper: Every Thing of Masonry is excluded; they talk of what they please, and sing various Songs, for the Amusement of each other.

³² It is the general Custom now (in most Lodges) to make Entered Apprentices and Fellow Crafts on the same Night. The Ceremony is the same, tho' they have different *Lectures, Oaths, Word, Sign, Grip, and Pass-Grip.*

The SECOND DEGREE of Masonry,

C A L L E D

The *Fellow-Craft's* Lecture.

Master. BROTHER, are you a Fellow-Craft?

Answer. I am; try me, and prove me.

M. Where was you made a Craft?

A. In a just and lawful Lodge of Crafts.

M. How was you prepared to be made a Fellow-Craft?

A. I was neither naked nor cloathed, barefoot nor shod; in a halting moving Posture, and being deprived of all Metal, I was led to the Door of the Lodge by the Hand of a Brother.

M. How got you Admittance?

A. By three distinct Knocks.

M. What was said to you from within?

A. Who comes there.

M. Your Answer, Brother?

A. One who hath served his Time justly and lawfully as an Entered Apprentice ought to do, and now begs to become more perfect in Masonry, by being admitted a Fellow-Craft.

M. How do you expect to attain it, Brother?

A. By the Benefit of a *Pass-Word*.

M. Have you got that *Pass-Word*?

A. I have.

M. Give it me, Brother?

A. SHIBBOLETH³³.

M. What did he say to you then?

A. *Pass Shibboleth*.

M. What became of you then?

A. I was led twice round the Lodge.

M. Where did you meet with the first Opposition?

H

A. At

³³ SHIBBOLETH, the *Pass-Word* of a Fellow-Craft, signifies Plenty.—See the 12th Chapter of the Book of Judges.

A. At the Back of the Senior Warden, where I made the same Repetition as at the Door.

M. Where did you meet with the second Opposition?

A. At the Back of the Master, where I repeated the same as before.

M. What did he do with you?

A. He ordered me back to the Senior Warden to receive Instructions.

M. What Instructions did he give you?

A. He taught me to shew the Master my due Guard, and to take two Steps upon the second Step of a right-angled oblong Square, with my right Knee bare bent, my left Foot forming a Square, my Body upright, my right Hand upon the Holy Bible, my left Arm supported by the Point of the Compass, forming a Square; where I took the Obligation of a Fellow-Craft.

M. Have you got that Obligation, Brother?

A. I have, Right Worshipful.

M. Can you repeat it?

A. I'll do my Endeavour, Right Worshipful, with your Assistance.

M. Pray stand up, and let the Brethren hear it?

THE FELLOW-CRAFT'S OATH.

I A. B. of my own Free Will and Accord, and in the Presence of Almighty God, and this Right Worshipful Lodge, dedicated to St. John, do hereby swear, that I will always hale, conceal, and never reveal that Part of a Fellow-Craft to an Entered Apprentice, or either of them, except it be in a true and lawful Lodge of Crafts, him or them whom I shall find to be such, after just Trial and Examination. —I do furthermore swear, that I will answer all Signs and Summonses sent to me from a Lodge of Crafts, within the Length of a Cable-tow³⁴. —I also swear

³⁴ A CABLE-TOW is three Miles in Length; so that if a Fellow-Craft is that Distance from his Lodge, he is not culpable on Account of Non-attendance. But this Part of his Oath is now dispensed with, as no Brother is required to go oftener than he chuses.

swear, that I will not wrong a Brother, nor see him wronged, but give him timely Notice of all approaching Dangers whatsoever, as far as in me is. I will also serve a Brother, as much as lies in my Power, without being detrimental to myself or Family; and I will keep my Brother's Secrets as my own, that shall be delivered to me as such, Murder and Treason excepted.—All this I swear with a firm and steady Resolution to perform the same, without any Equivocation or Hesitation in me whatsoever, under no less Penalty, than to have my Heart torn from my naked left Breast, and given to the Vultures of the Air as a Prey. So help me God, and keep me stedfast in this my Fellow-Craft's Obligation.

[He kisses the Book.]

M. Thank you, Brother.—After you received this Obligation, pray what was shewn to you?

A. The Sign of a Fellow-Craft.

M. Pray give it me, Brother?

A. I will, Right Worshipful³⁵.

M. What was the next Thing done to you?

A. He took me by the right Hand, and gave me the Grip³⁶ and Word³⁷ of a Fellow-Craft, and the Pass-Grip³⁸.

M. What did he then do to you?

A. He took me by the right Hand, and said, Rise, Brother Boaz.

M. What followed after that, Brother?

A. He ordered me back, to be invested with what I had

³⁵ The SIGN is, Lay the Right Hand to the Left Breast, and keep the Thumb quite on a Square; and hold the Left Hand exactly upright, forming a Square.

³⁶ The GRIP is the same as the Pass-Grip; but in the Place of pressing the Thumb Nail between the first and second Joint of a Brother's Right Hand, let it be put on the second Joint only.

³⁷ The WORD is BOAZ.

³⁸ The PASS-GRIP is to put the Thumb Nail of the Right Hand between the first and second Joint of your Brother's Right Hand, and press it close.

I had been divested of; and then I was brought back in order to return Thanks³⁹,

M. After you was thus admitted a Fellow-Craft, did you ever work as a Craft?

A. Yes, Right Worshipful, in building the Temple.

M. Where did you receive your Wages?

A. In the Middle Chamber.

M. When you came to the Door of the Middle Chamber, pray who did you see?

A. A Warden.

M. What did he demand of you?

A. The *Pass-Word* of a Craft.

M. Did you give it him?

A. I did, Right Worshipful.

M. Pray what is it?

A. SHIBBOLETH.

M. How got you to the Middle Chamber?

A. Through the Porch.

M. Did you see any Thing there worth your Notice?

A. I did.

M. What was it?

A. Two fine Brass Pillars.

M. What are their Names?

A. JACHIN and BOAZ.

M. How high were these Pillars?

A. Thirty-five Cubits, with a Chapter of Five Cubits, which makes it Forty in the whole⁴⁰.

M. What

³⁹ The Ceremony of Returning Thanks is the same as the *Entered Apprentice's*, excepting this, *for admitting me a Fellow-Craft*, instead of *admitting me a Member of this worthy Society*.---

Note. 'Tis to be observed, that when a Member answers any of the Questions in the Lectures with Readiness, the Master always says, *Thank you, Brother*; and then proceeds. They generally smoke and drink, during the Time the Lectures are repeating.

⁴⁰ In *1 Kings* vii. 20. it is said the two Pillars were but eighteen Cubits high, and a Line of twelve Cubits measured them round, which is about four Cubits Diameter; this bears no Proportion, according to the Rules of Architecture. *Solomon's Temple* was a grand Building, and every Thing bore true Proportion, and it answers exactly with the *Corinthian* or *Composite Order*; for it is about ten Diameters high. In *2 Chronicles* iii. 15. it is mentioned

M. What were they adorned with, Brother?

A. Two Chapters, Five Cubits high each.

M. What else were they adorned with?

A. Net work, Lilly-work, and Pomegranates.

M. Were they hollow, Brother?

A. They were hollow.

M. How thick was the Shell?

A. Four Inches, or a Hand's Breadth.

M. Where were they cast?

A. On the plain of *Jordan*, between *Succoth* and *Zartba*, where the rest of *Solomon's* holy Vessels were cast.

M. Who cast them, Brother?

A. *Hiram Abiff*, the Widow's Son⁴¹.

[End of the Fellow-Craft's Lecture.]

This Lecture is always closed with the Fellow-Craft's Song, inserted at the End of this Book; and by this Time the Evening may be far spent, when the Master orders the Lodge to be shut, which is performed in the same Manner as that of opening it.—The Senior Warden stands up and declares,

‘ It is our Right Worshipful Master's Will and Pleasure, that this Lodge stands closed 'till the first or third *Wednesday* in next Month:’ Or according to the Night the Lodge is held.

The Master, Wardens, Deacons, Secretary, and all the Officers and Brethren take off their Jewels from their Necks, and each Member may go or stay as he thinks proper; nothing of Masonry must be mentioned during the Remainder of the Night.

tioned they were thirty-five Cubits high, and the Chapters five Cubits each, which makes forty Cubits; so that it was exactly sixty Feet high of our *English* Measure. There are three Sorts of Cubits, *viz.* The King's Cubit, three Feet *English* Measure; the Holy Cubit, one Foot six Inches; the Common Cubit, one Foot nine Inches. Whenever the Word Cubit is mentioned in the Bible, it is one Foot six Inches.

41 This generally finishes the Fellow-Craft's Lecture, and very few Lodges go so far in their Questions and Answers, excepting the *Irish*, who will frequently ask,---*Why the Pillars were square? Why hollow? Why costly? Why hewn or sawed Stones?----* The Reader need only compare 1 *Kings* v. vi. vii. and viii. and 2 *Chro.* ii. iii. and iv. and he will find all the Reasons ever used.

Having given the Entered Apprentice and Fellow-Craft's Lectures, I now proceed to the third and last Degree of Masonry, which is termed the MASTER'S LECTURE, and shall give a Relation of it in the most authentick Manner possible, tho' the Custom varies greatly in different Lodges.

The *Drawing on the Floor* is more grand, and finely decorated with emblematical Figures, for making a Master, than the other two Degrees: But as the Ceremony of Making will be understood better from the *Master's Lecture*, I shall give it you in the following Words, as performed in all good Lodges.

The

The THIRD DEGREE of Masonry,

C A L L E D

The *Master's* Lecture⁴².

Master. **W**HERE have you been, Brother?

Answer. In the West.

M. And where are you going?

A. To the East.

M. Why do you leave the West and go to the East?

A. Because the Light of the Gospel was first shewn in the East.

M. What are you going to do in the East, Brother?

A. To look for a Lodge of Masters.

M. Then I presume you are a Master Mason?

A. I am so taken and accepted amongst Masters.

M. Where was you past Master, Brother?

A. In a Lodge of Masters.

M. In what Manner was you prepared to be made a Master?

A. My Shoes were taken off my Feet, both my Arms and Breast were naked, and being deprived of all Metal, I was led to the Door of the Lodge⁴³.

M. How got you Admittance, Brother?

A. By three distinct Knocks.

M. What was said to you from within?

A. Who comes there.

M. Your Answer, Brother?

A. One

⁴² The Master's Lecture is never performed but in a Lodge of Masters; no Apprentice or Fellow-Craft can be allowed to be present.

⁴³ The Difference between the Manner of preparing the Person for the Degree of Master, and the Entered Apprentice and Fellow-Craft, is this:---That the Entered Apprentice's Left Arm and Left Breast is naked, with the Left Shoe off: And the Fellow-Craft's Right Breast is naked, with the Right Shoe off.

A. One who hath justly and lawfully served his Time as an Entered Apprentice and Fellow-Craft, and who who now begs to become more perfect in Masonry, by being admitted a Master.

M. How do you expect to attain it?

A. By Virtue of a *Pass-Word*.

M. Will you give me that Pass-Word, Brother?

A. I will, Right Worshipful.

M. Pray give it me then?

A. TUBAL CAIN⁴⁴.

M. What was said to you then?

A. Enter, TUBAL CAIN.

M. In what Manner was you disposed of?

A. I was led once round the Lodge.

M. Where did you meet with the first Opposition?

A. At the Back of the Master.

M. What did he demand of you, Brother?

A. The same as at the Door.

M. How was you disposed of?

A. He ordered me back to the Senior Warden in the West, to receive proper Instructions.

M. What were the Instructions you received from the Senior Warden?

A. He instructed me as I stood in the West, *First*, To shew the Master in the East my due *Guard* or *Sign* of an ENTERED APPRENTICE, and to take one Step upon the First Step of the Right Angle of an oblong Square, with my Left Foot forming a Square. *Secondly*, I was taught to take three Steps upon the same oblong Square, shewing him the *Sign* of a FELLOW-CRAFT. *Thirdly*, I was taught to take three Steps upon the same oblong Square, with both my Knees bent (bare), my Body upright, my Hand upon the Holy Bible, both the Points of the Compasses extended to my Right and Left Breast, where I took the solemn Obligation or Oath of a MASTER MASON.

M. Can

⁴⁴ *Tubal Cain* was the first Person who made use of Brass, Iron, and other Metals, and is said to be the Inventor of Music. His Descent was from the fifth Generation of *Cain*. In Scripture it is said he became famous in working Metals, which *Hiram* afterward greatly improved: And in *Genesis* iv, there is a full Account of the Origin of the Family.

M. Can you repeat the Obligation you speak of?

A. I'll do my Endeavour, Right Worshipful, craving your Assistance.

M. Pray stand up and begin, Brother.

THE MASTER'S OATH.

I *A. B.* of my own Free Will and Accord, and in the Presence of Almighty God, and this Worshipful Lodge, dedicated to St. John, do hereby, and hereon, most solemnly and sincerely swear, that I will always hale, conceal, and never reveal that Part of a Master Mason to a Fellow-Craft, no more than I will that of a Fellow-Craft to an Entered Apprentice, or any of them, to the rest of the World, except it be to a true and lawful Lodge of Masters, him or them whom I shall find to be such, after just Trial and due Examination.—I furthermore do swear, that I will answer all Signs and Summonses sent to me from a Lodge of Masters, if within the Length of a Cable Tow. I also will keep all the Secrets of my Brethren as my own, that shall be delivered to me as such, Murder and Treason excepted, and that at my own Free Will: I will not wrong a Brother, or see him wrong'd, but give him timely Notice of all approaching Dangers, as far as my Knowledge leads me: I also will serve a Brother as far as lies in my Power, without being detrimental to myself or Family.—And I furthermore do promise, that I will not have any carnal Conversation with a Brother's Wife, Sister, or Daughter; and that I will never discover what is done in the Lodge, but will be agreeable to all Laws whatsoever.—All this I swear, with a firm and steady Resolution to perform the same, without any Hesitation in me whatsoever, under no less Penalty than to have my Body sever'd in two, the one Part carried to the South, and the other to the North, my Bowels burn'd

to Ashes to be scattered before the four Winds, that such a vile Wretch as I should be remembered no more amongst any Manner of Men, (particularly Masons) So help me God, and keep me stedfast in this my Master's Obligation.

[He kisses the Book.]

M. Thank you, Brother — Pray what was shewn you after you had received this Obligation?

A. One of the Master's Signs.

[This Sign is given by drawing your right Hand across your Belly, which is the Penalty of the Obligation. Then he gives the Master the Grip of an Apprentice, who says, What's this? The Person answers, The Grip of an Entered Apprentice.]

M. Has it got a Name?

A. It has, Right Worshipful.

M. Will you give it me?

A. JACHIN.

M. Will you be of or from?

A. From.

M. From what, Brother?

A. From an Entered Apprentice to a Fellow-Craft.

M. Pass, Brother.

[He puts his Thumb between the first and second Joint, which is the Pass-Grip, and you pronounce the Word SHIBBOLETH.]

M. What was done to you then, Brother?

A. He took me by the Grip of a Fellow-Craft, and said, What is this?

M. Your Answer, Brother?

A. The Grip of a Fellow-Craft.

M. Has it got a Name?

A. It has.

M. Will you give it me?

A. BOAZ.

M. What was then said to you?

A. Rise up, Brother Boaz.

M. Brother, what followed after?

A. He told me I represented one of the greatest Men in the World, viz. our Grand Master *Hiram*, who was killed just at the finishing of the Temple; and the Manner of his Death is thus related:

Fifteen Fellow-Crafts (finding the Temple almost finished, and not having received the Master's Word, because their Time was not come) agreed to extort it from *Hiram* the first Opportunity, that they might pass for Masters in other Countries, and receive Masters Wages; but twelve of these Crafts recanted, and the other three were resolved to carry it on; their Names were *Jubela*, *Jubelo*, and *Jubelum*, who knew it was always *Hiram's* Custom, at high Twelve at Noon, when the Men were called off to Refreshment, to go into the *Sanctum Sanctorum*, to pay his Adoration to the true and living God; these Ruffians placed themselves at the three Entrances of the Temple, viz. at the West, the South, and East Doors: At the North Door there was no Entrance, because the Sun darted no Rays from thence.

Thus they waited 'till he had finished his Prayer to the Lord, to extort the Word and Grip as he came out, or his Life⁴⁵; when *Hiram* came to the East Door, and *Jubela* demanded the Master's Word, *Hiram* told him he must wait, and Time and Patience would bring him to it; and that it was not in his Power to deliver it alone, except three together, viz. *Solomon*, King of *Israel*; *Hiram*, King of *Tyre*; and Himself. Being dissatisfied with this Answer, he struck him across the Throat with a twenty-four Inch Gauge: *Hiram Abiff* fled from thence to the South Door, where he thought to have made his Escape; but he was accosted in the same Manner by *Jubelo*, to whom he gave the same Answer as the former, and he not being pleased with it, gave him a Blow with a Square upon his left Breast, which made him reel: Having recovered his Strength, he ran to the West Door, the only Way left, as he thought, to make his Escape; but he was accosted in the same Manner by *Jubelum*, to whom he made the same Reply as to the two former; but he not being satisfied therewith, gave him a more violent Blow than any of the others, with a common Gavel or Setting Maul upon his Head⁴⁶, which killed him on the Spot. After this,

⁴⁵ Some Masons will insist upon it that it was as he went into the Temple, but give no Reason for their Assertion.

⁴⁶ When you come to this Part of the Ceremony of making a Master, it occasions some Surprize; the Junior Warden strikes you

this, they carried him out at the West Door⁴⁷, and hid him in a Heap of Rubbish 'till Twelve at Night, when they found Means to bury him on the Side of a Hill, six Feet East and West, and six Feet perpendicular.

M. After you was thus knocked down, what was said to you then?

A. He said I represented one of the greatest Men in the World, our Grand Master *Hiram*, lying dead.

M. Thank

you with a twenty-four Inch Gauge across your Throat; the Senior Warden follows the Blow, by striking you with a Square on the left Breast; and almost at the same Instant the Master knocks you down with a Gavel. This is the Custom in several Lodges; and it requires no small Share of Courage, for the Blows are frequently so severe, that the poor Candidate falls backward on the Floor; and the greater his Terror at this Usage, the more the Brethren are elevated. This Custom favours too much of Barbarity; and many Instances can be produced of Persons in this Situation, who have requested on their Knees to be set at Liberty. In other Lodges, at the Time of his being struck, the Brethren pull him back, as the Blows are not given so severe as to knock him down. The *French* and Natives of *Switzerland* have a more striking and solemn Way of representing the Death of *Hiram*: When a Brother comes into the Lodge, in order to be raised to the Degree of Master, one of the Members lies flat on his Back, with his Face disfigured and besmeared with Blood, on the Spot where the Drawing on the Floor is made; his natural Surprise and Confusion immediately appear, and one of the Brethren generally addresses him to the following Purport: ' Brother, be not frightened, this is the unfortunate Remains of a worthy Master, who would not deliver the Grip and Word to three Fellow-Crafts, who had no Right to it; and from this Example we learn our Duty, *viz.* to die before we deliver the Master's Part of Masonry to those who have no Claim thereto ' On kneeling to receive the Obligation, the supposed dead Brother lies behind you, and during the Time of administering the Oath, and reading the History of his Death, he gets up, and you are laid down in his Place. This is the most material Difference between the *French* and *English* Method of making a Master Mason; and that it is more agreeable to Humanity than giving a Man a violent Blow on the Forehead with a Gavel, must be obvious to every Reader.

⁴⁷ The Masons differ also in this Particular, some will insist upon it that he was not carried out at the West Door, but that the Assassins took up a Stone on the Spot where he was killed, dug a Hole, buried him in it, and then carried away the Rubbish in their Aprons.-----As it is a Matter which at this Time cannot be proved, it is not worth while to have any Disputes about it.

M. Thank you, Brother.—Pray go on?

A. As I lay on my Back, the Master informed me how *Hiram* was found, and by what Means the three Ruffians were discovered, as follows :

Our Master *Hiram* not coming to view the Workmen as usual, King *Solomon* caused strict Enquiry to be made; but this proving ineffectual, Crafts who had recanted hearing the Report, went to *Solomon* with white Aprons and Gloves, as Emblems of their Innocence, and informed him of every Thing relative to the Affair, as far as they knew, and offered their Assistance in order to discover the three Fellow-Crafts who had disappeared. They separated themselves into four Parties, three went East, three West, three North, and three South, in quest of the Murderers. One of the Twelve travelling on the Sea-side, near *Joppa*, being fatigued, sat down to refresh himself, but was soon alarmed by the following hideous Exclamations from the Cliff of a Rock : ‘ O that my Throat had been cut across, my Tongue torn out by the Root, and buried in the Sands of the Sea at Low-water Mark, a Cable’s Length from the Shore, where the Tide ebbs and flows twice in twenty-four Hours, e’er I had consented to the Death of our Grand Master *Hiram* !’—‘ Oh !’ says another, ‘ that my Heart had been torn from under my naked left Breast, and given a Prey to the Vultures of the Air, rather than I had been concerned in the Death of so good a Master.’—‘ But,’ says a third, ‘ I struck him harder than you both; ’twas I that killed him : Oh ! that my Body had been sever’d in two, and scattered to the South and North; my Bowels burnt to Ashes in the South, and scattered before the four Winds of the Earth, e’er I had been the Cause of the Death of our good Master *Hiram*.’ The Fellow-Craft hearing this, went in quest of his two Associates, and they entered the Cliff of the Rock, took and bound them fast, and brought them to King *Solomon*, before whom they confessed their Guilt, and begged to die. The Sentence passed on them was the same as they expressed in their Exclamation in the Cliff; *Jubela*’s Throat was cut across; *Jubelo*’s Heart was torn from under his left Breast; and *Jubelum*’s Body was sever’d in two, and scattered in the South and North.

After

After their Execution, King Solomon sent the twelve Crafts to raise their Master *Hiram*, in order that he might be interred in the *Sanctum Sanctorum*: And Solomon told them, that if they could not find a KEY-WORD in him, or about him, it was lost; for there were but three in the World that knew it, and it never could be delivered without the three were together; therefore, as one was dead, it was lost; but the first *Sign* and *Word* that was made and spoke at his Raifing, should be his ever after. The twelve Crafts went and cleared the Rubbish, and found their Master in a mangled Condition, having lain fifteen Days; upon which they lifted up their Hands above their Heads in Astonishment, and said, *O Lord my God!* This being the first *Word* and *Sign*, King Solomon adopted it as the grand *Sign* of a MASTER MASON, and it is used at this Day in all the Lodges of Masters.

M. Brother, when *Hiram* was thus found dead, how was he raised?

A. By the *Five Points of Fellowship*.

M. What are the Five Points of Fellowship?

A. He was taken by the Entered Apprentice's *Grip*, and the Skin slipp'd off. Then he was taken by the Fellow-Craft's *Grip*, which also slipp'd off: And lastly, by the Master's *Grip*⁴⁸.

M. Brother, it appears you could not have been raised but by the Five Points of Fellowship.—Pray explain them.

A. Hand in Hand signifies, That I will always put forth my Hand to serve a Brother, as far as in my Power lies.—Foot to Foot, That I will never be afraid to go a Foot out of my Way to serve a Brother.—Knee to Knee, That when I pray, I should never forget my Brother's Welfare.—Breast to Breast, To shew I will keep my Brother's Secrets

as

⁴⁸ The Master's *Grip* is thus performed: You take a Brother with the four Fingers of your right Hand, and press close into the inner Part of the Wrist of his right Hand, with all your Strength; your right Foot to his right Foot, and his right Knee to your right Knee; the right Breast to that of your Brother, and your left Hand supporting his Back.—In this Position you whisper in his Ear MAHHABONE, (in the modern Lodges it is MACBENACH) which is the Master's grand MASON-WORD, and signifies *Rotten to the Bone*: It is held as sacred among the best of ancient Masons, and they are very cautious in speaking it.

as my own.—The left Hand supporting the Back, That I will always support a Brother as far as I can, without being detrimental to my own Family.

M. Thank you, Brother.—But why was you deprived of all Metal?

A. Because there was neither Ax, Hammer, or Sound of any Metal Tool heard in the building the Temple of *Solomon*.

M. Why so, Brother?

A. Because it should not be polluted.

M. How is it possible, Brother, that such a large Building should be carried on without the Use or Sound of some Metal Tool.

A. It was prepared in the Forest of *Lebanon*, and brought down upon proper Carriages, and set up with wooden Mauls, made on Purpose for the Occasion.

M. Why was both your Shoes taken from off your Feet?

A. Because the Place I stood on when I was made a Mason was holy Ground.

M. What supports our Lodge?

A. Three Pillars.

M. Pray what are their Names, Brother?

A. Wisdom, Strength, and Beauty.

M. Who do they represent?

A. Three Grand Masters; *Solomon*, King of *Israel*; *Hiram*, King of *Tyre*; and *Hiram Abiff*, who was killed by the three Fellow-Crafts.

M. Were these three Grand Masters concerned in the building of *Solomon's* Temple?

A. They were.

M. What was their Business?

A. *Solomon* found Provisions and Money to pay the Workmen; *Hiram*, King of *Tyre*, provided Materials for the Building; and *Hiram Abiff* performed or superintended the Work.

[End of the Master's Lecture.]

This concludes the Master's Part, and contains more than one Lodge in ten makes use of; tho' in others they pretend to ask more Questions, no Way relative to Masonry, as will be seen in the modern Lectures.

The

The FORM observed at
The Installment of a Master,
A N D
Constituting a Lodge.

According to Ancient Custom.

THE Grand Master should be present at the Consecrating a new Lodge, with his Deputy, and Wardens; but it is more common now to do it by his Deputy: Tho' if the Deputy is absent, the Grand Wardens may perform the Ceremony.

The Qualifications for a Master in this Office are,
1. That he must be regularly and lawfully raised: 2. He ought to be a Man of a general good Character: 3. He must be well versed in the Laws and Constitutions of the Order, and ought to be temperate, cool, and quite perfect in going through the before-mentioned Lectures, as all the Questions are put by him, and he is often obliged to assist the Brethren in making the proper Answers; for every Mason sitting round the Table answers in his Turn, in the same Manner as Boys at Church saying the Catechism: This is termed *Working*. For Instance, Suppose a Brother meets another, and asks him, If he was at his Lodge last Night? He says, Yes.—Well, replies the other, *Did you work?* that is, Did you go thro' the several Questions and Answers in any of the Lectures?—If any Member cannot or do not chuse to *work*, when the Question is put, and it comes to his Turn, he gets up, and clapping his right Hand on his left Breast, addresses himself to the Master, and begs to be excused; then the left Hand Man answers in his Room.—But to proceed:

The

The Lodge being opened, the new Master and Wardens being among the Fellow-Crafts, the Grand Master asks his Deputy, if he has examined them, and whether he finds them duly instructed in the Mysteries of the Order, and on the Deputy's answering in the Affirmative, the Candidate is taken from among his Fellows, and presented to the Grand Master by the Deputy, who says,

‘ Right Worshipful Grand Master, the Brethren attending here, desire to be formed into a regular Lodge; and accordingly I present this worthy Brother (mentioning his Name) to be installed their Master, as I have good Reason to believe him to be true and trusty, and that he will be an Honour to the Fraternity.’

The Candidate is then placed on the Grand Master's left Hand, and having had the unanimous Consent of all the Brethren, the Grand Master says,

‘ I constitute and form these good Brethren into a new and regular Lodge, and appoint you (mentioning his Christian and Sirname) Master of it, not in the least doubting of your Capacity and Care to preserve the Credit and Character of your Lodge.’

Then the Deputy gives him the Charges and Orders belonging to a Master, and asks him if he will submit to the said Charges, as all Masters have done before him, he answers, *I will, by your Help*: He then takes the following Oath, which is given to every new Master annually, on their Knees.

THE NEW MASTER'S OATH.

I G. F. of my own Free Will and Consent, in the Presence of Almighty God, and this Right Worshipful Lodge, dedicated to St. John, do most solemnly and sincerely swear, that I will not deliver the Word and Grip belonging to the Chair, whilst I am Master, or at any Time hereafter, except it be to a Master in the Chair, or a Pass'd Master, him or them whom I shall find to be such after due Trial and Examination. — I also swear, that I will act as Master of this Lodge till next St. John's Day, and fill the Chair every Lodge Night, if I am within the Length of

K

my

my Cable-tow.—I likewise further promise, that I will not wrong this Lodge, but act in every Respect for the Good of Masonry, by behaving myself agreeable to the Rest of my Brethren; and maintaining good Order and Regularity in this Lodge, as far as lies in my Power. All this I swear, with a firm and stedfast Resolution to perform the same, under no less than the four following Penalties: viz. My Throat cut across; my Tongue torn out; my Heart torn from my left Breast; and my Body sever'd in two. So help me God, and assist me in this my Obligation belonging to the Chair.

[He kisses the Book.]

After the Oath is repeated, the Pass'd Master raises him up, and takes off the Jewel and Ribbon from his own Neck, and puts it on the new Master, taking him at the same Time by the Master's Grip, and whispering in his Ear the Word CHIBBELUM⁴⁹; after which he slips his Hand from the Master's Grip to the Elbow, and presses his Nails in, as is done in the Grip of the Master under the Wrift.

This being done, he is presented with his Warrants, the Book of Constitutions, the Lodge-Book, and the Instruments of his Office.

The new Master then nominates his Junior Warden, and he is also presented to the Junior Grand Warden, and receives his Charges, the Ensigns of his Office, and is installed.

When this is done, the Grand Master congratulates the Brethren of the new Lodge, and gives them Joy of their Master and Wardens, recommending Harmony, and hoping

⁴⁹ CHIBBELUM signifies a worthy Mason. The Origin of the Words and Signs among Free-Masons, was on this Account: Hiram, the chief Architect of the Temple, had so great a Number of Workmen to pay, that he could not possibly know them all; he therefore gave each Degree or Class a particular Sign and Word, by which he could distinguish them more readily, in order to pay them their different Salaries.

hoping they will use their utmost Endeavours in the Cultivation of the Royal Art, and the Social Virtues. Then the Grand Secretary, or whoever is ordered by the Grand Master, proclaims the Lodge duly constituted, and gives them the Number of the Lodge, and orders it to be registered in the Grand Lodge Book, and to notify the same to all the other Lodges. As soon as they have received these Instructions, and returned the usual Demonstrations of Satisfaction and Joy on the above Account, the Grand Master orders the Senior Grand Warden to close the Lodge in due Form, which is accordingly done.

Conclusion of ANCIENT MASONRY.

THE

THE
FIRST RISE
OF
MODERN MASONRY.

AFTER giving you the whole of *Ancient Masonry*, as practised in all good Lodges to this Period, and which is deemed superior to the *Modern*; as it appears, in the preceding Part of the Work, to have been cultivated by the Antideluvian World; for we read in the Book of *Genesis*, that *Jabal*, one of the Descendants of *Lamech*, erected an Edifice composed of Wood and Stone; a Work wholly impracticable, without some Knowledge of the Principles of Geometry, and that Branch particularly which relates to Masonry—I shall now endeavour to give you a true Sketch of the first Rise of *Modern Masonry*, from the best and most authentic Accounts.

Modern Masonry, some strongly affirm, took its first Rise from the Building of the Tower of *Babel*; but other more ancient Authors contradict it, by affirming that they originally belonged to the Ancients, but some Disputes arising betwixt them, on Account of their CHARGES, CONSTITUTIONS, &c. they separated from them, and made *By-laws*, *Charges*, *Words*, &c. of their own, different from the others; and, in order to be more distinguished, they altered their *Lectures*, or Manner of WORKING in the Lodges, and gave themselves the Name of MODERN MASONS, which Name they bear to this Day.—I am much of the same Opinion with these ancient Authors; as the Modern Masons allow *Hiram* to be their Grand Master, and treat wholly on the building of the Temple of *Solomon*, the same as the Ancients, tho' there are some, of late Years, who have changed *Hiram* for *Adoniram*, but there are very few of them, and those few are not countenanced by regular Moderns, on that Account.

The regular Moderns likewise speak much in Favour of *Euclid*, and allow that he communicated the noble Science of Masonry to one *Mannon Grecus*, who afterward joined them, and being thoroughly experienced, taught the said Science to one *Carolus Marcel*, in *France*, who was afterwards elected King of *France*, and from thence was Modern Masonry brought to *England*.

These Moderns were never countenanced in *England*, or any other Part, by the Ancients, nor admitted into their Lodges, as they *worked* in a different Manner, and made use of different *Pass-Words*, &c. contrary to the primitive Times; and for that Reason (as observed before) they are an entire Body of themselves.

The most free and open Society, in the Modern Way, is that of the Grand *Kaiheber*, which consists of a select Company of responsible People, whose chief Discourse is concerning Architecture, Trade, and Business; and promoting mutual Friendship, without the least Compulsion or Restriction.—I wish the *English* Moderns, and Ancients too, were upon the same Principles, there would not be so much Occasion for just Censure as there is: But why should it be otherwise, when there is so much Discord and Irregularity amongst themselves? An Instance of which follows:—After the Admission into the Secrets of Modern Masonry, if any new Brother should dislike their Proceedings, and reflect upon himself for being so easily cajoled out of his Money, upon declining the Fraternity, or secluding himself on Account of the quarterly Expences of the Lodge, and quarterly Communications, notwithstanding he has been legally admitted into a regular constituted Lodge, he is denied the Privilege (as a visiting Brother) of knowing *any further* of that Mystery for which he has already paid: This is a manifest Contradiction to the Institution of Masonry itself.—But as I take no Pleasure in giving Offence to any one, and more especially the Brotherhood, I shall therefore decline repeating any more of their disagreeable Proceedings, and go on with the Work in Hand; hoping they may rectify such Errors, and for the future be an Ornament to the CRAFT, and merit the good Opinion and Well-Wishes of the Publick.

Modern Masonry⁵⁰.

The FIRST DEGREE of Masonry, CALLED THE *Entered Apprentice's Lecture.*

Master. FROM whence came you?

Answer. From the holy Lodge of St. John's.

M. What Recommendations brought you from thence?

A. The Recommendations which I brought from the Worshipful Brothers and Fellows of the Right Worshipful and holy Lodge of St. John's.

M. What is your and mine important Concern at this Time then, Brother?

A. A Secret, Right Worshipful.

M. What is that Secret, Brother?

A. Masonry.

M. Then I presume you are a Mason?

A. I am so taken and accepted to be amongst Brothers and Fellows.

M. In what Lodge was you received to be made a Mason?

A. In St. John's.

M. Why are our Lodges dedicated to St. John?

A. Be-

⁵⁰ The Ceremony of *Opening the Lodge*, and *Setting the Men to Work*, being the same as the Ancients, I have therefore omitted it.

A. Because the Brother Masons who united to conquer the Holy Land, chose out that Saint for their Patron⁵¹.

M. How was you prepared, Brother?

A. I was properly neither naked nor cloathed, barefoot nor shod, deprived of all Metal, and led hoodwinked to the Door of the Lodge, by the Hand of a Friend, whom I afterwards found to be a Brother.

M. Being blinded, how can you be certain it was a Door?

A. By finding a Stoppage, and afterwards procuring an Entrance.

M. By what Means did you obtain Admittance?

A. By three Knocks.

M. What Reply was made from within?

A. Who comes there?

M. Your Answer, Brother?

A. One who requires to participate of the Benefits of this Right Worshipful Lodge, dedicated to St. John, as many have done before me.

M. What was your Manner of entering?

A. With three distinct Steps; and a sharp Instrument presented to my left Breast.

M. Who received you?

A. A Junior Warden.

M. How did he dispose of you?

A. He led me up to the North-east Part of the Lodge, and brought me back again to the West, and delivered me to the Senior Warden, to receive Instructions.

M. What did the Senior Warden instruct you?

A. In the Forms pre-requisite to my taking the solemn Oath enjoined on all Masons.

M. What are the regular Forms to be taken, Brother, before you repeat the Obligation?

A. My bare bended Knee and Body within the Square, the Compass extended to my naked left Breast, my naked right Hand on the Holy Bible.

M. Can

⁵¹ The Answer is in some Lodges, 'To point out to Masons, that they should live with the Spirit of Peace, in teaching them that they are united under the Auspices of him who preached nothing but Concord and fraternal Love; and was the Fore-runner of our Saviour, and laid the first parallel Line to the Gospel.'

M. Can you repeat that solemn Obligation?

A. I'll do my Endeavour.

M. Let me hear you, Brother?

[He stands up and repeats it.]

T H E

ENTERED APPRENTICE'S OATH.

I A. B. in the Presence of the great Architect of the Universe, and this Right Worshipful Assembly, dedicated to the holy St. John, do hereby promise never to reveal the Secret of the Masons and Masonry, directly or indirectly, that shall be revealed unto me, unless to a true and lawful Brother, after due Examination, and finding him to be as such; nor to discover or trace any Thing that may relate to it, by Signs, Gesticulations, or in any Manner whatsoever: And in Case of being guilty of any Infraction, I consent to have my Throat cut across; my Eyes tore out; my Tongue taken from the Roof of my Mouth; my Heart plucked from under my Left Breast; my Intrails drawn; then to be buried in the Sand of the Sea, the Length of a Cable-tow from Shore, where the Tide ebbs and flows twice in twenty-four Hours; my Body to be burnt to Ashes; my Ashes to be scattered upon the Face of the Earth, so that there shall be no Traces of my Memory amongst Masons.—So help me God, and the Holy Evangelists.

[He kisses the Book.]

[A Toast is then given, ‘ To the Heart that conceals, and the Tongue that never reveals.’]

M. What ensued, Brother?

A. I was asked what I most desired.

M. What was your Reply?

A. To be brought to Light.

M. When you was brought to Light, what were the first Things you saw?

A. The Bible, Square, and Compass.

M. What is signified thereby?

A. Three

A. Three great Lights in Masonry, *viz.* The Bible, to govern our Faith; the Square, to regulate our Practice; and the Compass, to keep us within Bounds to all Men.

M. Are they of no other Use to the Craft?

A. Doubtless; from the Bible we learn the Rise and Progress of the Art, through a long Period of Time; and by the Square and Compass we are directed in the practical Part of it.

M. What followed?

A. The Master took me by the right Hand, and gave me the Grip⁵² and Word of an Entered Apprentice.

M. Give me the Apprentice's Word?

A. Tell me the first Letter, and I will tell you the second?

M. J.

A. A.

M. C.

A. H.

M. I.

A. N.—JACHIN.

M. Why is this Word made use of?

A. To teach me that I was to receive my Wages, as an Apprentice, at the Column *Jachin*; which was situated towards the North, at the Entrance of the Temple.

M. You say you saw three great Lights, *viz.* the Bible, Square, and Compass; did you perceive no other Lights than they?

A. Yes, Most Venerable Master, I saw three other great Lights.

M. Which were they?

A. The Sun, the Moon, and the venerable Master.

M. Why so?

A. The Sun, to rule the Day; the Moon, the Night; and the Master to rule his Lodge.

M. How are your Lights situated?

A. East, South, and West.

M. What are their Uses?

A. To light the Men to, at, and from their Work.

L

M. Why?

⁵² The Signs and Grips I shall omit, they being the same as the Ancients.

M. Why are there no Lights in the North?

A. Because the Sun darts no Rays from thence.

M. Where stands the Master⁵³?

A. In the East.

M. Why so?

A. As the Sun rises in the East and opens the Day, so the Master stands in the East to open the Lodge and set his Men to Work.

M. How was your Master dressed?

A. In Gold and Azure⁵⁴.

M. Thank you, Brother.

[After this they sit and regale themselves a little, and then the Master calls to Order again, and proceeds on the Lecture.]

M. You say you have been made a Mason in a regular Lodge; pray where is your Lodge situated?

A. Upon an inaccessible Mountain to the Prophane; where no Cock ever crow'd, Lion roared, or Woman chattered; or in a deep Valley.

M. What is the Name of this deep Valley?

A. It is the Valley of *Jehosaphat*, situated in the Holy Land.

M. How did you find out this Lodge?

A. By the Help of a Friend or an Apprentice, who led me the Way.

M. What Form is the Lodge?

A. A long Square.

M. How long?

A. From East to West.

M. How broad?

A. From North to South.

M. How high?

A. Inches, Feet, and Yards innumerable; as high as the Heavens.

M. How

⁵³ It is needless to mention how all the other Officers are situated in the Lodge, as they are the same in that Respect with the Ancients.

⁵⁴ This is a curious Turn: It alludes to the Brass Compass being yellow, and the two Steel Points blue.-----Others reply, That the Master is clothed in a yellow Jacket, and a blue Pair of Breeches.-----The first Answer is much the grandest.

M. How deep?

A. To the Centre of the Earth.

M. How is it situated?

A. Due East and West.

M. Why so?

A. Because all Churches and Chapels are or ought to be so.

M. What supports a Lodge?

A. Three great Pillars.

M. What are they called?

A. Wisdom, Strength, and Beauty.

M. Why so?

A. Wisdom to contrive; Strength to support; and Beauty to adorn, or ornament.

M. What Covering have you to the Lodge?

A. A cloudy Canopy of divers Colours; (or the Clouds.)

M. Have you any Furniture in your Lodge?

A. Yes, Most Venerable Master, we have three.

M. Name them?

A. Mosaic Pavement, Blazing Star, and Indented Tuft.

M. What Use are they applied to?

A. Mosaic Pavement ornamented the Inside of the Temple; the Indented Tuft covered its Extremities; and the Flaming Star enlighten'd the Middle Chamber.

M. Have you any Jewels in your Lodge?

A. Yes, we have six; three moveable, and three immoveable.

M. What are the moveable Jewels?

A. Square, Level, and Plumb-rule.

M. What are their Uses?

A. Square, to lay down true and right Lines; Level, to try all Horizontals; and the Plumb-rule, to try all Uprights.

M. What are the immoveable Jewels?

A. The Tiself Board, which the Masters draw their Designs upon; the cubical pointed Stone, upon which the Brother Craft whet their Tools; and the rough Stone, used by the Apprentices.

M. You informed me, in the Beginning of the Lecture, that your important Business with me was, the Secrets of Masonry; pray, Brother, what are the Secrets of a Mason?

A. Signs, Tokens, and many Words.

M. Hav

M. Have you any Key to these Secrets?

A. Yes.

M. Where do you keep that Key?

A. In a Bone Box, that neither opens nor shuts, but with Ivory Keys.

M. Does it hang, or does it lie?

A. It hangs.

M. What does it hang by?

A. A Tow-line, nine Inches, or a Span.

M. What Metal is it of?

A. No Manner of Metal at all; but a Tongue of good Report is as good behind a Brother's Back as before his Face⁵⁵.

M. How many Principals are there in Masonry?

A. Four;—Point, Line, Superfices, and Solid.

M. Explain them, Brother?

A. Point, the Centre, round which the Master cannot err; Line, Length without Breadth; Superfices, Length and Breadth; Solid comprehends the whole.

M. How many principal Signs?

A. Four;—Guttural, Pectoral, Manual, and Pedestal.

M. Explain them, Brother?

A. Guttural, the Throat; Pectoral, the Breast; Manual, the Hand; Pedestal, the Feet.

M. What do you learn by being a Gentleman Mason?

A. Secrecy, Morality, and good Fellowship.

M. What do you learn by being an Operative Mason?

A. To hew, square, mould Stone, lay a Level, and raise a Perpendicular.

M. How do you serve your Master?

A. From *Monday* Morning to *Saturday* Night.

M. How do you serve him?

A. With Chalk, Charcoal, and earthen Pan.

M. What do they denote?

A. Freedom, Fervency, and Zeal.

M. I thank you, Brother.—Pray how old are you?

A. Under Seven, being as yet an Apprentice.

M. What's the Day for?

A. To see in.

M. What's

⁵⁵ The Key is the Tongue; the Bone Box, the Teeth; the Tow Line, the Roof of the Mouth.

M. What's the Night for?

A. To hear.

M. How blows the Wind?

A. Due East and West.

M. What's o'Clock?

A. High Twelve.

[End of the Entered Apprentice's Lecture.]

The SECOND DEGREE of *Masonry*,

C A L L E D

The *Fellow-Craft's* Lecture.

As my Design is to avoid Tautology, I shall only recite those Parts of the Fellow-Craft's Lecture, which differ from those of the Entered Apprentice.

Master. A R E you a Fellow-Craft?

Answer. Yes, Right Worshipful, my Brothers and Fellow-Craft acknowledge me for such.

M. Why was you made a Fellow-Craft?

A. For the Sake of the Letter G, which is inclosed in a great Light⁵⁶.

M. What does that G denote?

A. Glory, Grandeur, and Geometry, or the fifth Science.—Glory for God, Grandeur for the Master of the Lodge, and Geometry for the Brothers.

M. Did you ever travel?

A. Yes, East and West.

M. Did you ever work?

A. Yes, in the building of the Temple.

M. Where did you receive your Wages?

A. At the Column *Boaz*, which is on the South Side of the Entrance of the Temple.

M. Give

M. Give me the Fellow-Craft's Word?

A. Give me the first Letter, and I'll give you the second.

M. B.

A. O.

M. A.

A. Z.—BOAZ.

M. Have you got your Pass-Word?

A. I have, Right Worshipful.

M. Give it me?

A. SIBOLETH⁵⁷.

M. After you obtained Admittance by your Pass-Word, what was then done with you?

A. I was led twice round the Lodge. &c.

The Remainder of the Lecture is the same as the Ancients; and the Oath is the same as the Modern Apprentice's, with this Variation, ' That I will answer all Signs ' and Summonses sent to me from a Lodge of Crafts, if ' within the Length of a Cable-tow; that I will not wrong ' a Brother, nor see him wronged, but give him timely ' Notice of all approaching Danger; and that I will keep ' all my Brother's Secrets as my own, Murder and Treason excepted.'

[End of the Fellow-Craft's Lecture.]

⁵⁷ The Ancient Word is SHIBBOLETH.

The THIRD DEGREE of Masonry, CALLED The *Master's* Lecture.

The Third and last Degree of Modern Masonry, which is termed the Master's Lecture, is much contested, even by the Brethren, concerning the Forms and Ceremonies, as they differ greatly in the various Lodges; I shall therefore give those Forms and Ceremonies which are best authenticated, and most consistent with the Order; and all the long Harangues relative to *Hiram's* Murder, &c. agree with the Ancient Masonry, so shall omit them.

Master. **H**OW old are you?

Answer. Upwards of seven Years old.

M. You are a Master then?

A. I am, try me, prove me, disprove me if you can.

M. Where was you pass'd Master?

A. In a perfect Lodge of Masters.

M. How must I know you are a Master?

A. By my Signs, Words, and Touches.

M. Give me the Master's Word?

A. I have lost it with you, Most Venerable Master, but the Acacia is known to me.

M. Give me the first Point of your Entrance?

A. Give me the first, and I will give you the second.

M. I hold,

A. I hide.

M. What do you hide?

A. The Secret of the Masons and Masonry.

M. Where do you hide it?

A. In a Box that is only opened with Ivory Keys, that is to say, my Heart.

M. Who did you meet with, when you offered yourself to be received Master?

A. A

A. A terrible Brother, who opposed my Entrance Sword in Hand, and a Warden.

M. Why did he carry a Sword?

A. To drive away all Cowans, Liftners, or the Prophane.

M. If a Cowan, Liftner, or Prophane is catch'd, how is he to be punished?

A. To be placed under the Eves of the House in rainy Weather, till the Water runs in at his Shoulders, and out at his Shoes.

M. How do the Masters travel?

A. From East to West.

M. Why?

A. To spread the Light of Masonry.

M. What Road did you take to become a Warden?

A. I advanced from the Rule to the Compass.

M. How was you received?

A. By three Knocks.

M. What do these three Knocks signify?

A. The Word *Hiram*, our respectable Master.

M. How was he assassinated?

A. By three Fellow-Crafts, who wanted to force the Master's Word from him, in order to receive their Wages.

M. How was the Body of *Hiram* found?

A. By a Branch of Acacia, which the Fellow-Crafts had planted upon the Spot where they had buried him; which is the Reason that it is engraven upon his Tomb.

M. Is there nothing else engraved upon it?

A. *Solomon* caused also the ancient Word to be inscribed.

M. What Word is it?

A. *Jeheovah*; that is, *God*, in *Hebrew*.

M. Why is it not used now?

A. Because it was apprehended the Fellow-Crafts had forced it from *Hiram's* Lips by torturing him.

M. After *Hiram* was put to Death, and found buried, how was he raised?

A. By the Five Points of Fellowship.

M. After *Hiram* was raised by the Five Points of Fellowship, was not there the Grand Master's Word demanded?

A. There was.

M. Give me that Word?

A. [Whispers

A. [Whispers in his Ear] *MACBENACH*⁵⁸, [which signifies, Rotten to the Bone.]

M. Thank you, Brother.—Pray what is a Master's Name?

A. *GABANON.*

M. What is his Son called?

A. *LOUFFTON.*

M. What Privileges has he?

A. To be received before any others who present themselves.

M. What are the Watch-Words?

A. *Tubal Cain*, for the Apprentice; *Siboleth*, for the Fellow-Craft; and *Giblim*⁵⁹, for the Master.

M. If you were in Danger, what would you do?

A. I would put my Hand upon my Head, and cry out, 'The Widow's Sons are mine.'

M. What does that denote?

A. My Brothers are mine.

M. Why so?

A. Because *Hiram*, our Master, having been assassinated, all Brother-Masons are looked upon as his Mother's Children.

M. What did you come into the Lodge for?

A. I came to conquer my Passions, and correct my Vices.

M. If a Brother should be lost, where would you seek him?

A. Between the Rule and the Compass.

M. What is it o'Clock, Brother?

A. It is full Midnight.

M. Since it is full Midnight, it is Time to finish our Work; inform the Brothers that we are going to close the Master's Lodge by Three Times Three.

The Notice being given, and the Lodge shut, they clap their Hands nine Times, and in snapping the Fingers, cry *Huzza, Huzza, Huzza*; and now the three Degrees are revealed, in the Modern Way, which, in several Particulars, differ from the Ancient, but shall leave the judicious and candid Reader to judge which of the two (Ancient or Modern) is the best.

M

The

⁵⁸ In Ancient Masonry it is *MAHABONE*.

⁵⁹ *CHIBBELUM*, the ancient Word.

The whole of the following Particulars belong to both Orders of Masonry, ANCIENT and MODERN.

The true Method of a Mason finding out a real Brother in public Company, with what Degree he belongs to; and every one ignorant of the same, but said Brother.

THE Free-Masons have four Sorts of Signs, which are taught them in the Lodge; namely, the Manual, the Pedestal, the Guttural, and the Pectoral: These Names sufficiently explain themselves: But as a Mason is frequently not near enough his Brother to give him the Touch, or to whisper, this Defect is supplied by other Methods of making himself known; and all the Signs are founded upon the same Principle, which is the Rule, or Plumb-line.

When you are at Table, form a Square or Angle with your Knife and Fork; the Mason who observes, will know that you have seen the Light.

When you drink, push your Glass about a Foot before your Stomach, then draw it back in a strait Line, and draw another Line from the Point of its Termination, which together make an Angle.

When you make use of your Knife hold it strait, the End of the Handle upon the Table, the Finger extended upon the End of the Blade.

When a Pinch of Snuff is offered you, give three Knocks upon the Snuff-box; in putting your Hand forward, keep your Fingers extended, and let your Thumb form an Angle with your fore Finger; in putting the Snuff to your Nose, smell at it three different Times.

When you have Occasion for your Handkerchief, extend your Arm, let your Handkerchief fall to unfold it, and this will form a regular Angle.

When you give a Salute, describe an horizontal Line with your Hat, in keeping it as high as your Head, and then letting it drop in a strait Line.

When

When you have Occasion to touch upon these Affairs, you must hold yourself strait up, with your Hand upon your Throat; a good Mason cannot mistake these Signs, and must therefore come and give you the brotherly Embrace.

Sometimes it happens, that indiscreet Brothers will say too much before Strangers; in order to make them silent, you must say, *It rains.*

If any working Masons are at Work, and you have a Desire to distinguish Accepted Masons from the rest, take a Piece of Stone, and ask him what it smells of; he immediately replies, neither Brass, Iron, nor Steel, but of a Mason; then by asking him how old he is, he replies, above Seven, which denotes he has passed Master.

If he takes his Glass or Pot, and draws it across his Throat, before or after he drinks, he is an Entered Apprentice.—See the Penalty of his Obligation for it.

By drawing the Glass across his left Breast, and touching it, proves him a Fellow-Craft.—See the Penalty of his Obligation.

If he draws it across his Belly, he is a Master.—See likewise the Penalty of his Obligation.

The Form of the different STEPS in Masonry.

TO take the *Apprentice's* STEP, is, to dispose your Feet into an Angle; that is to say, in putting your right Foot foremost, and in closing your left Foot behind, so that the two Shoes form an Angle, and you describe a right Line; then kneel with your left Knee.

To take the *Fellow-Craft's* STEPS, you must form an Angle with your Feet, in order to approach the Master with three Steps; that is, you must advance with your right Foot toward the South, drawing behind it your left; then you form a like Angle towards the North; and a third towards the East; then kneel with your right Knee.

The *Master's* STEPS are much the same as the Craft's, only his Feet are first upon an Angle, chalked out at the Foot of the Drawing, and afterwards advances towards the Master by three regular Steps; then kneels with both Knees.

Manner

Manner of DRINKING among Masons in a Lodge.

EVERY Member is at Liberty to chuse his own Liquor, and he may even drink as often as he pleases, provided when a publick Health or Toast is given that he joins the Company. At different Parts of the Evening, when the Master chuses to propose a Toast, he fills his Glass, and desires the Senior and Junior Wardens to see the same is done at their respective Parts of the Table; then the Master gets up, and says, *Brethren, are you all charg'd?* The Senior and Junior Wardens answer, *We are all charg'd in the South and West, Right Worshipful.* Then all standing up, they tois their Glasses off, observing the Motion of the Master; and if the Health or Toast was proposed with Three Times Three, they throw their right Hand with the empty Glasses quite from their Breasts, and draw them three Times across their Throat; then at three Motions they are put on the Table again, all at once, and raising their Hands as high as their Breast, give nine Claps against each other, stopping a Moment at every third, and finishing sometimes with an Huzza.

TOASTS used by MASONS.

- TO the King and the Craft, as Master Masons.
 To all the Kings, Princes, and Potentates, who ever propagated the Royal Art.
 To all the Fraternity round the Globe.
 To the Right Worshipful the Grand Master.
 To all the Noble Lords, and Right Worshipful Brethren, who have been Grand Masters.
 To all well-disposed charitable Masons.
 To the Worshipful Grand Wardens.
 To the perpetual Honour of Free-Masons.
 To the Master and Wardens of all regular Lodges.
 To all true and faithful Brethren round the Globe.
 To all the free-born Sons of the Ancient and Honourable Craft.
 To the Memory of him who first planted a Vine.

To

To Masons, and to Masons Bairns,
 And Women with both Wit and Charms,
 Who love to lie in Masons Arms. }
 To the Memory of *Vitruvius, Angelo, Wren*, and other
 noble Artists.
 To the ancient Sons of Peace.
 To all upright and pure Masons.
 Prosperity to the Most Ancient and Honourable Craft.
 To the Secret and Silent.
 To all Masons who walk the Line.
 To the King's good Health,
 And the Nation's Wealth. }
 To him who did the Temple rear.
 To all social Free-Masons.
 To each true and faithful Heart,
 That still preserve the secret Art. }
 To all those who live within Compass and Square.
 To the innocent and faithful Crafts.
 To all true Masons and upright,
 Who saw the East where rose the Light. }
 To all ancient Masons, wheresoever dispersed, or oppressed,
 round the Globe.
 To each charming Fair, and faithful She,
 Who loves the Craft of Masonry. }
 To each faithful Brother, both ancient and young,
 Who governs his Passion, and bridles his Tongue. }
 To *Salem's* Sons, &c. &c. &c.

Description of the CLAPS belonging to each Degree.

AT the Beginning of the several Degrees of Masonry,
 in the Course of this Book, I have given the SIGN,
 WORD, PASS-WORD, and GRIP, belonging to each; and
 the following is the Manner of giving the CLAPS, *viz.*

The MASTER'S CLAP.—Hold both your Hands over
 your Head, and then strike them upon your Apron; both
 Feet must keep Time upon the Floor, shaking the Floor,
 by stamping with your Feet as much as possible.—There
 are two Reasons for this Sign: 1st. When the Crafts saw
 their Grand Master *Hiram* lie dead, they lifted up both
 their Hands in great Surprise, and exclaimed, *O Lord my*
God! 2d. When *Solomon* dedicated the Temple to the
 Lord,

Lord, he stood up, and lifting both his Hands over his Head, said, *O Lord my God, great art thou above all Gods; for this Hour will I adore thy Name.*

THE FELLOW-CRAFT'S CLAP.—Form the Sign of the Craft, by holding the left Hand quite square and upright; and clap your right and left Hands together; strike your left Breast with the right Hand, and then give a Clap with the same Hand on your Apron, keeping due Time with your right Foot.

Entered Apprentices have no Clap belonging to their Degree.

Reasons for a new-made Member going thro' the different Ceremonies of *Making* in a Lodge.

THE Eyes of a new Member are *veiled* upon his being admitted, to point out to him the *Blindness of Men*, who have their own Happiness within their Reach, and the Power constantly of procuring it, and yet they do not see it.

He is dispossessed of all Sorts of Metal, to shew disinterestedness, and Contempt for Riches.

His left Breast is exposed, to represent the Innocence of his Heart, and the Purity of his Intentions.

A Slipper is put upon his left Foot, in Allusion to what God said to *Moses* near the burning Bush: 'Take off thy Shoes from thy Feet, for the Ground on which thou treadest is Holy Ground.'

His right Knee is held out naked, in Commemoration of the Cerus which *St. John*, the Patron of the Order, had at his Knees.

In fine, he is made to travel, to make him sensible that a Man in Darkness should advance toward the Light, and seek it.

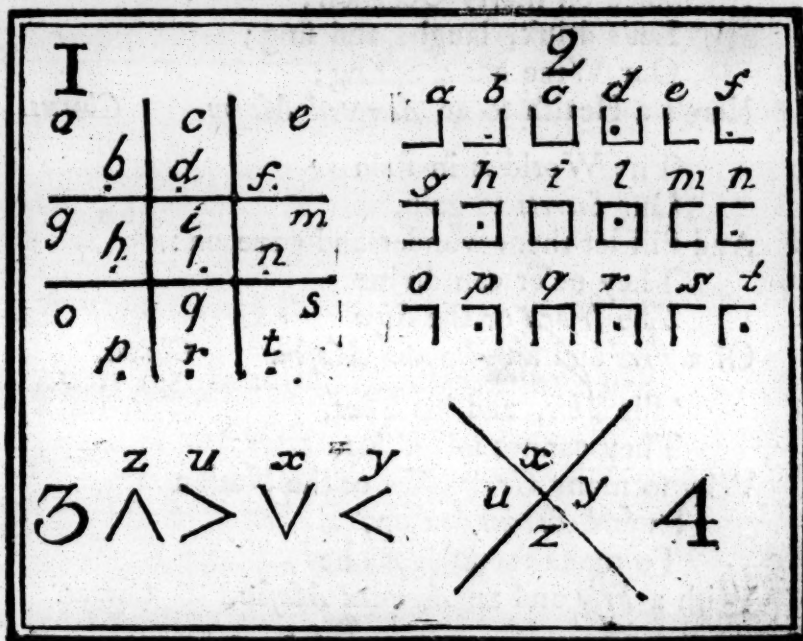
The other Ceremonies are no more than the Effects of Imagination and Caprice: They are used as a Sort of Cement to the rest, to give the whole a Kind of Form and Meaning. As for the *Signs, Words, and Touches*, they are solely to know one another by; these are kept secret, because in shewing them, every one would be able to give them again, and thereby impose himself for a Mason.

The

The Secret Way of WRITING in Masonry; with
an Explanation of the Characters.

THE first Letters of their Alphabet are formed by the Junction of two Perpendiculars, and two horizontal Lines which intersect each other, and right Angles; the last of which form two equal Angles obliquely disposed. All the Letters are there, except *j*, *k*, *w*, and Capitals:

The first Section is an *a*; with a Point it is a *b*; the second a *c*; with a Point it is a *d*; and so on of the Rest, as you will see in the following Design.



In order that a better Idea may be formed of the above Angles, or Characters, I have *first* given them joined, (see No. 1.) with their Names, according to the Alphabet.—*Secondly*, I have taken them quite separate, as they are to be wrote, (see No. 2.) and by comparing each singularly, you will find them to answer No. 1, and may be formed accordingly, if Curiosity require it: As likewise in the same Manner for *u*, *x*, *y*, *z*, (see No. 3, and 4.)—From the above Explanation, any Person may (with Half an Hour's Application, write any Letter in the true Mason Form.

SONGS used by Free-Masons

In all Good LODGES.

The ENTERED APPRENTICE'S Song.

[To be sung at the End of the Entered Apprentices Lecture,
with the Master's Leave.]

COME let us prepare,
We *Brothers* who are
Assembled on merry Occasion;
Let's drink, laugh, and sing;
Our Wine has a Spring;
Here's a Health to an *Accepted Mason*. Chorus.

The World is in Pain
Our *Secrets* to gain,
And still let them wonder and gaze on:
They ne'er can divine
The *Word* or the *Sign*
Of a *Free* and an *Accepted Mason*. Chorus.

'Tis *This*, and 'tis *That*,
They cannot tell *What*,
Why so many *Great Men* of the Nation
Should *Aprons* put on,
To make themselves one
With a *Free* and an *Accepted Mason*. Chorus.

Great *Kings*, *Dukes*, and *Lords*
Have laid by their *Swords*,
Our *Myst'ry* to put a good *Grace* on,
And ne'er been ashamed
To hear themselves nam'd
With a *Free* and an *Accepted Mason*. Chorus.

Antiquity's *Pride*
We have on our *Side*,
And it maketh *Men* just in their *Station*:
There's nought but what's good
To be understood
By a *Free* and an *Accepted Mason*. Chorus.

Then

Then join *Hand in Hand*,
To each other firm stand,
Let's be merry, and put a bright Face on:
What Mortal can boast
So *Noble a Toast*,
As a *Free* and an *Accepted Mason*. *Chorus.*

The following Ver. is generally sung betwixt the 5th and 6th Ver.

We're true and sincere,
And just to the *Fair*,
Who will trust us on ev'ry Occasion:
No Mortal can more
The *Ladies* adore,
Than a *Free* and an *Accepted Mason*. *Chorus.*

The FELLOW-CRAFT'S Song.

[To be sung at the End of the Fellow-Craft's Lecture.]

HAIL MASONRY! thou *Craft* divine!
Glory of Earth from Heav'n reveal'd;
Which dost with Jewels precious shine,
From all but *Masons* Eyes conceal'd.
CHORUS. *Thy Praises due who can rehearse
In nervous Prose or flowing Verse?*

As Men from Brutes distinguish'd are,
A *Mason* other Men excels;
For what's in Knowledge choice and rare
But in his Breast securely dwells.
CHORUS. *His silent Breast and faithful Heart
Preserve the Secrets of the Art.*

From scorching Heat, and piercing Cold;
From Beasts whose Roar the Forest rends;
From the Assaults of Warriors bold
The *Mason's* Art Mankind defends,
CHORUS. *Be to this Art due Honour paid,
From which Mankind receives such Aid.*

Ensigns of State, that feed on Pride,
 Distinctions troublesome and vain;
 By *Masons* true are laid aside:
Art's free-born *Sons* such Toys disdain.

CHORUS. *Ennobled by the Name they bear,
 Distinguish'd by the Badge⁶⁰ they wear.*

60 Here the whole Lodge strike their right Hands all at once
 on their Aprons, keeping true Time.

Sweet Fellowship, from Envy free,
 Friendly converse of Brotherhood,
 The *Lodge's* lasting Cement be!
 Which has for Ages firmly stood.

CHORUS. *A Lodge, thus built for Ages past,
 Has lasted, and will ever last.*

Then in our Song be Justice done
 To those who have enrich'd the *Art*,
 From *Jabel* down to *Burlington*⁶¹,
 And let each Brother bear a Part.

CHORUS. *Let noble Masons Healths go round;
 Their Praise in lofty Lodge resound.*

61 Lord *Burlington* formerly was Grand Master, at present
 Lord *Blaney* fills the Station; and they make Use of his Name
 accordingly.

The MASTER'S Song.

THUS mighty *Eastern Kings*, and some
 Of *Abram's* Race, and Monarchs good,
 Of *Egypt*, *Syria*, *Greece*, and *Rome*,
 True *Architecture* understood;
 No Wonder then if *Masons* join,
 To celebrate those *Mason-Kings*,
 With solemn Note and flowing Wine,
 Whilst every *Brother* jointly sings.

CHORUS. *Who can unfold the Royal Art?
 Or sing its Secrets in a Song?
 They're safely kept in Mason's Heart,
 And to the Ancient Lodge belong.*

The

The WARDEN'S Song, or HISTORY of MASONRY.

[To be sung at the QUARTERLY COMMUNICATION.]

W Hene'er we are alone,
 And ev'ry Stranger gone,
 In Summer, Autumn, Winter, Spring,
 Begin to play, begin to sing,
 The *Mighty Genius* of the *lofty Lodge*,
 In ev'ry Age
 That did engage,
 And well inspir'd the Prince, the Priest, the Judge.
 The Noble and the Wise to join
 In rearing *Masons Grand Design*.
 The *Grand Design* to rear,
 Was ever *Masons Care*,
 From *Adam* down, before the Flood,
 Whose *Art* old *Noah* understood,
 And did impart to *Japhet*, *Shem*, and *Ham*;
 Who taught their Race
 To build apace
 Proud *Babel's* Town and Tow'r, until it came
 To be admir'd too much, and then
 Dispersed were the Sons of Men.
 But tho' their Tongues confus'd
 In distant Climes they us'd,
 They brought from *Shinah* Orders good,
 To rear the *Art* they understood :
 Therefore sing first the Princes of the Isles ;
 Next *Belus* Great,
 Who fix'd his Seat
 In old *Assyria*, building stately *Piles* ;
 And *Mitzraim's* Pyramids among
 The other Subjects of our Song.
 And *Shem*, who did instill
 The useful wond'rous Skill
 Into the Minds of Nations great ;
 And *Abram* next, who did relate
 Th' *Assyrian* Learning to his Sons, that when
 In *Egypt's* Land,
 By *Pharaoh's* Hand,
 Were roughly taught to be most skilful Men ;
 'Till their Grand Master *Moses* rose,
 And them deliver'd from their Foes.

But

But who can sing his Praise,
 Who did the Tent upraise?
 Then sing his Workmen true as Steel,
Aholiab and *Bezaleel*;
 Sing *Tyre* and *Sidon*, and *Phœnicians* old:
 But *Sampson's* Blot
 Is ne'er forgot;
 He blabb'd his *Secrets* to his Wife, that sold
 Her Husband, who at last pull'd down
 The House on all in *Gaza* Town.

But *Solomon* the King
 With solemn Note we sing,
 Who rear'd at length the *Grand Design*,
 By Wealth, and Pow'r, and Art divine;
 Help'd by the learned *Hiram*, *Tyrian* Prince,
 By *Craftsmen* good,
 That understood
 Wife *Hiram Abiff's* charming Influence:
 He aided *Jewish* Masters bright,
 Whose curious Works none can recite.

Those glorious *Mason Kings*,
 Each thankful Brother sings,
 Who to its Zenith rais'd the *Art*,
 And to all Nations did impart
 The useful Skill: For from the *Temple* fine
 To ev'ry Land,
 And foreign Strand,
 The *Craftsmen* march'd, and taught the *Grand Design*.
 Of which the Kings, with mighty Peers,
 And learned Men, were Overseers.

Diana's Temple next,
 In *Lesser Asia* fix'd;
 And *Babylon's* proud Walls, the Seat
 Of *Nebuchadnezzar* the Great;
 The Tomb of *Mausolus*, the *Carian* King;
 With many a Pile
 Of lofty Stile
 In *Africa* and *Greater Asia*, sing,
 In *Greece*, in *Sicily*, and *Rome*,
 That had those Nations overcome.

Then

Then sing *Augustus* too,
 The Gen'ral Master true,
 Who by *Vitruvius* did refine
 And spread the *Masons Grand Design*,
 Thro' North and West; till Ancient Britons chose,
 The Royal Art
 In ev'ry Part,
 And Roman Architecture could disclose;
 Until the Saxon warlike Rage
 Destroy'd the Skill of many an Age.

At length the Gothic Style
 Prevail'd in Britain's Isle,
 When *Masons Grand Design* reviv'd,
 And in their well-form'd Lodges thriv'd,
 Tho' not as formerly in Roman Days;
 Yet sing the Fanes
 Of Saxons, Danes,
 Of Scotch, Welsh, Irish; but sing first the Praise
 Of Athelstan, and Edwin Prince,
 Our Master of great Influence.

And eke the Norman Kings
 The British Mason sings;
 Till Roman Style revived there,
 And British Crowns united were
 In learned James, a Mason King, who rais'd
 Fine Heaps of Stones
 By Inigo Jones,
 That rivall'd wise Palladio, justly prais'd
 In Italy and Britain too,
 For Architecture firm and true.

And thence in ev'ry Reign
 Did Masonry obtain,
 With Kings, the Noble and the Wise,
 Whose Fame resounding to the Skies,
 Excites the present Age in Lodge to join,
 And Aprons wear,
 With Skill and Care,
 To raise the Masons ancient Grand Design,
 And to revive the Augustine Style
 In many an artful glorious Pile.

From

From henceforth ever sing
 The *Craftsman* and the King,
 With Poetry and Music sweet,
 Resound their Harmony compleat ;
 And with *Geometry* in skilful Hand,
 Due Homage pay,
 Without Delay,
 To *Blaney*, Noble Lord, our Master Grand ;
 He rules the *Free-born Sons of Art*,
 By Love and Friendship, Hand and Heart.

C H O R U S.

Who can rehearse the Praise,
 In soft poetic Lays,
 Or solid Prose, of *Masons* true,
 Whose *Art* transcends the common View ?
 Their *Secrets* ne'er to *Strangers* yet expos'd,
 Preserv'd shall be
 By *Masons Free*,
 And only to the *Ancient Lodge* disclos'd ;
 Because they're kept in *Mason's Heart*,
 By Brethren of the *Royal Art*.

LOVE and UNITY, a New Song.

'TIS Masonry unites Mankind,
 To generous Actions forms the Soul ;
 So strict in Union we're conjoin'd,
 One Spirit animates the whole.

C H O R U S.

Then let Mankind our Deeds approve,
 Since Union, Harmony, and Love
 Shall waft us to the Realms above.

Where e'er aspiring Domes arise,
 Where ever sacred Altars stand ;
 Those Altars blaze up to the Skies,
 Those Domes proclaim the *Mason's Hand*.

Then let, &c.

The

The Stone unshap'd, as Lumber lies,
 'Till *Mason's* Art its Form refines;
 So Passions do our Souls disguise,
 'Till social Virtue calms our Minds.

Then let, &c.

Let Wretches at our Manhood rail
 But those who once our Judgment prove,
 Will own that we who build so well,
 With equal Energy can love.

Then let, &c.

Tho' still our chief Concern and Care
 Be to deserve a Brother's Name;
 For ever mindful of the Fair,
 Their choicest Favours still we claim.

Then let, &c.

From us pale Discord long is fled,
 With all her Train of mortal Spite;
 Nor in our Lodge dares shew her Head,
 Sunk in the Gloom of endless Night.

Then let, &c.

My Brethren charge your Glasses high,
 To our Grand Master's Noble Name,
 Our Shouts shall beat the vaulted Sky,
 And every Tongue his Praise proclaim.

Then let, &c.

[Here the Grand Master's Health is to be drank.]

SONG by a BROTHER.

BY *Mason's* Art the aspiring Dome
 In various Columns shall arise;
 All Climates are their native Home,
 Their Godlike Actions reach the Skies.
 Heroes and Kings revere their Name,
 While Poets sing their lasting Fame.
 Great, noble, generous, good, and brave;
 Are Titles they most justly claim;
 Their Deeds shall live beyond the Grave,
 Which some unborn shall loud proclaim.
 Time shall their glorious Acts inroll,
 While Love and Friendship charm the Soul.

Another

Another SONG, by a BROTHER.

LET MASONRY be now my Theme,
 Throughout the Globe to spread its Fame,
 And eternize each worthy *Brother's* Name;
 Your Praise shall to the Skies resound,
 In lasting Happiness abound,
 And with sweet Union all your deeds, your deeds be crown'd.

CHORUS. *Sing then, my Muse, to Masons Glory,
 Your Names are so rever'd in Story,
 That all th'admiring World do now adore ye.*

Let Harmony divine inspire
 Your Souls with Love and gen'rous Fire,
 To copy well wise *Solomon* your Sire.
 Knowledge sublime shall fill each Heart,
 The Rules of *Geometry* t'impart,
 Whilst wisdom, strength and beauty crown the glorious *Art*.
Sing then, &c.

Let noble *Blaney's* Health go round,
 In swelling Cups all Care be drown'd,
 And Hearts united 'mongst the *Craft* be found.
 May everlasting Scenes of Joy
 His peaceful Hours of Bliss employ, [destroy.
 Which Time's all-conqu'ring Hand shall ne'er, shall ne'er
Sing then, &c.

My *Brethren*, thus all Cares resign,
 Your Hearts let glow with Thoughts divine,
 And Veneration shew to *Solomon's* Shrine.
 Our annual Tribute thus we'll pay,
 That late Posterity shall say,
 We've crown'd with Joy this glorious, happy, happy Day.
Sing then, &c.

Solomon's

SOLOMON'S TEMPLE.

A N

ORATORIO.

DRAMATIS PERSONÆ.

SOLOMON, the GRAND MASTER.
HIGH PRIEST.
HIRAM, the WORKMAN.
URIEL, ANGEL of the SUN.
SHEBA, QUEEN of the SOUTH.

CHORUS of Priests and Nobles.

RECITATIVE.

Solomon. CONven'd we're met.—chief Oracle of Heav'n,
To whom the sacred Myſteries are giv'n;
We're met to bid a ſplendid Fabric riſe,
Worthy the mighty Ruler of the Skies.

H. Priest. And, lo! where *Uriel*, Angel of the Sun,
Arrives to ſee the mighty Buſineſs done.

A I R.

Behold he comes upon the Wings of Light,
And with his ſunny Veſtment cheers the Sight.

RECITATIVE.

Uriel. The Lord ſupreme, Grand Maſter of the Skies!
Who bid Creation from a Chaos riſe,
The Rules of Architecture firſt engrav'd
On *Adam's* Heart.

CHORUS of Priests and Nobles.

To Heaven's high Architect all Praise,
All Gratitude be giv'n,
Who deign'd the human Soul to raiſe,
By Secrets ſprung from Heav'n.

RECITATIVE.

Solomon. *Adam*, well verſ'd in Arts,
Gave to his Sons the Plumb and Line;
By Maſonry ſage *Tubal Cain*,
To the deep Organ tun'd the Strain.

O

A I R.

A I R.

And while he swell'd the melting Note,
On high the silver Concords float.

RECITATIVE, *accompanied.*

H. Priest. Upon the Surface of the Waves,
(When God a mighty Deluge pours)
Noah a chosen Remnant saves,
And laid the Ark's stupendous Floors.

A I R.

Uriel. Hark from on High the Mason Word!
' *David* my Servant shall not build
' A Lodge for Heaven's All-sovereign Lord;
' Since Blood and War have stain'd his Shield:
' That for our Deputy, his Son
' We have reserv'd—Prince *Solomon.* *Da Capo.*

CHORUS of *Priests and Nobles.*

Sound Great JEHOVAH's Praise!
Who bid young *Solomon* the Temple raise.

RECITATIVE.

Solomon. So grand a Structure shall we raise,
That Men shall wonder, Angels gaze!
By Art divine it shall be rear'd,
Nor shall the Hammer's Noise be heard.

CHORUS.

Sound great JEHOVAH's Praise,
Who bid King *Solomon* the Temple raise.

RECITATIVE.

Uriel. To plan the mighty Dome,
Hiram, the Master Mason's come.

A I R.

Uriel. 'We know thee by thy Apron white,
An Architect to be;
We know thee by thy Trowel bright,
Well skill'd in Masonry:
We know thee by thy Jewel's Blaze,
Thy manly Walk and Air;
Instructed, thou the Lodge shalt raise:
Let all for Work prepare.

A I R.

A I R.

Hiram. Not like *Babel's* haughty Building,
 Shall our greater Lodge be fram'd,
 That to hideous Jargon yielding,
 Justly was a *Babel* nam'd.
 There Confusion, all o'er-bearing,
 Neither Sign nor Word they knew,
 We our Work with Order squaring
 Each Proportion shall be true.

R E C I T A T I V E.

Solomon. Cedars, which since Creation grew,
 Fall of themselves, to grace the Dome;
 All *Lebanon*, as if she knew
 The great Occasion, lo! is come.

A I R.

Uriel. Behold, my Brethren of the Sky,
 The Work begins—worthy an Angel's Eye.

CHORUS of Priests and Nobles.

Be present all ye heavenly Host,
 The Work begins—the Lord defrays the Cost.

A C T II.

R E C I T A T I V E.

Mess. BEHOLD, attended by a num'rous Train,
 Queen of the South, fair *Sheba*, greets thy Reign,
 In Admiration of thy Wisdom, she
 Comes to present the bended Knee.

R E C I T A T I V E.

Solomon to { Receive her with a fair Salute,
Hiram. { Such as with Majesty may suit.

A I R.

Hiram. When Allegiance bids obey,
 We with Pleasure own its Sway.

Enter SHEBA attended.

Obedient to superior Greatness, see,
 Our Sceptre hails thy mightier Majesty.

A I R.

A I R.

Sheba. Thus *Phabe*, Queen of Shade and Night,
 Owning the Sun's superior Rays,
 With feebler Glory, lesser Light,
 Attends the Triumph of his Blaze.
 Oh, all-excelling Prince receive
 The Tribute due to such a King!
 Not the Gift, but Will, believe;
 Take the Heart, not what we bring.

R E C I T A T I V E.

Solomon. Let Measures softly sweet,
 Illustrious *Sheba*'s Presence greet.

A I R.

Solomon. Tune the Lute and string the Lyre,
 Equal to the Fair we sing;
 Who can see, and not admire,
Sheba, Consort for a King?
 Enlivening Wit and Beauty join,
 Melting Sense and graceful Air;
 Here united Powers combine
 To make her brightest of the Fair.

R E C I T A T I V E.

Solomon. *Hiram*, our Brother and our Friend,
 Do thou the Queen with me attend.

S C E N E, *A View of the Temple.*

R E C I T A T I V E.

H. Priest. Sacred to Heaven, behold the Dome appears,
 Lo! what august Solemnity it wears;
 Angels themselves have deign'd to deck the frame
 And beauteous *Sheba* shall report its Fame.

A I R.

When the Queen of the South shall return
 To the Climes which acknowledge her Sway,
 Where the Sun's warmer Beams fiercely burn,
 The Princess with Transport shall say,
 Well worthy my Journey, I've seen
 A Monarch both graceful and wise,
 Deserving the Love of a Queen;
 And a Temple well worthy the Skies.

C H O-

CHORUS.

Open, ye Gates, receive a Queen who shares
With equal Sense your Happiness and Cares.

RECITATIVE.

Hiram. Of Riches much, but more of Wisdom see,
Proportion'd Workmanship and Masonry.

AIR.

Hiram. Oh, charming *Sheba*, there behold
What massy Stores of burnish'd Gold,
Yet richer is our Art;
Not all the orient Gems that shine,
Nor Treasures of rich *Ophir's* Mine,
Excel the Mason's Heart:
True to the Fair, he honours more
Than glitt'ring Gems, or brightest Ore,
The plighted Pledge of Love;
To ev'ry Tie of Honour bound,
In Love and Friendship constant found,
And favour'd from Above.

DUET.

Sheba. One Gem beyond the rest I see,
And charming *Solomon* is he.

Solomon. One Gem beyond the rest I see,
Fairest of Fairest Ones, thou art she.

Sheba. Oh thou surpassing all Men wise;

Solomon. And thine excelling Womens Eyes.

RECITATIVE.

Hiram. Wisdom and Beauty doth combine
Our Art to raise, our Hearts to join.

CHORUS.

Give to Masonry the Prize,
Where the Fairest chuse the Wife;
Beauty still should Wisdom love,
Beauty and Order reign above.

A New and Correct LIST of all the *English*
REGULAR LODGES in *Europe, Asia, Africa, and*
America, according to their Seniority and Con-
stitution.

- 1 QUEEN's Arms, St. Paul's Church-yard, 2d Wednesday.
Constituted Time immemorial. Every 4th Wednesday
there is a Master's Lodge. It is also the West Indian and Ame-
rican Lodge.
- 2 Horn, Westminster, 2d Thursday.
- 3 Sun and Punch-bowl, High Holborn, 1st and 3d Thursday
Jan. 17, 1721.
- 4 Crown and Rolls, Chancery-lane, 2d and 4th Tuesday,
Jan. 19, 1722.
- 5 Fox and Goose, King-street, Seven Dials, 1st and 3d Wed-
nesday, Jan. 28, 1721.
- 6 Salmon and Bell, Charles-street, Soho-square, 1st and 3d
Wednesday, Feb. 27, 1722.
- 7 King's Arms, New Bond-street, 1st and 3d Wednesday, No-
vember 25, 1722.
- 8 Running-horse, David-street, Grosvenor-square, 4th Wed-
nesday, May, 1722.
- 9 Dundee Arms, Red-lion-street, Wapping, 2d and 4th Thurs-
day, 1722.
- 10 The Globe, Chatham, 1st and 3d Monday, March 28, 1723.
- 11 King's Arms, Wansworth, 1st Tuesday, March 30, 1723.
- 12 Three Crowns, East Smithfield, 2d Friday, April 1, 1723.
- 13 Coronet and Feathers, late the Mourning-bush, Alderf-
gate, 2d and 4th Monday, 1723.
- 14 Baptist's Head and Anchor, Chancery-lane, 2d and last
Thursday, Aug. 4, 1723.
- 15 Golden Anchor, at the Ballast Key, in East Greenwich,
2d and 4th Tuesday, Sept. 11, 1723.
- 16 Fountain, Snow-hill, 1st Thursday, Sept. 18, 1723.
- 17 Swan, Whitecross-street, 4th Thursday, Oct. 23, 1723.
- 18 Pewter Platter, Cross-street, Hatton-garden, 2d and 4th
Thursday, Dec. 24, 1723.
- 19 Thatch'd-house, Norwich, St. Laurence Parish, 1st Thurs-
day, 1724.
- 20 Dolphin, Chichester, 3d Wednesday, July 17, 1724.
- 21 Three Tuns, Portsmouth, Hampshire, 1st and 3d Friday,
Four o'Clock, 1724.
- 22 St. George and the Dragon, Ironmonger-lane, 2d and 4th
Monday, Jan. 22, 1724.
- 23 Queen's-head, at Stockton-upon-Tees, in the County of
Durham, 1st and 3d Friday, Feb. 1724.
- 24 Sun, Ludgate-street, 1st and 3d Monday, April 1725.
- 25 Cross Keys, Henrietta-street, Covent-garden, 1st and 3d
Tuesday, May 25, 1725.
- 26 St. Alban, St. Alban's-street, 3d Monday, Jan. 31, 1727.
- 27 Three Fleur de Luce's, St. Bernard-street, Madrid, 1st
Sunday, 1727.

28 Crown;



A LIST of REGULAR LODGES. 100

- 28 Crown, Little Cranbourn-alley, 1st and 3d Thursday, 1728.
- 29 Red Cross Inn, Southwark, 2d Thursday, 1728.
- 30 Gibraltar, at Gibraltar, 1st Tuesday, Nov. 1728.
- 31 Lion, Lynn Regis, Norfolk, 1st Friday, October 1, 1729.
- 34 Albemarle, Dover-street, 2d and 4th Tu. March 25, 1730.
- 36 Red Cross, Barbican, 1st Wednesday, 3d a Master's Lodge, May 22, 1730.
- 37 Lion, at Putney, 3d Tuesday, July 17, 1730.
- 39 Platter, White Lion Yard, Norton Falgate, 1st Friday, Jan. 26, 1730.
- 41 Old Magpye, Bishopsgate-street, 2d Monday, 1730.
- 42 Windmill, Rosemary-lane, 1st Monday, 1730.
- 43 Angel, Macclesfield, Cheshire, 1731.
- 44 Jerusalem, Clerkenwell, 2d and 4th Wedn. Dec. 17, 1731.
- 46 Salutation and Cat, Newgate-street, 1st and 3d Monday, Jan. 11, 1731.
- 47 King's Arms, St. Margaret's-hill, Southwark, 3d Monday, Feb. 2, 1731.
- 48 King's Arms, Leigh, Lancashire, Feb. 22, 1731.
- 49 A la Ville de Tonerre, Rue des Boucherries a Paris, 1st Monday, April 3, 1732.
- 50 Turk's Head, Gerard-street, Soho, 1st and 3d Wednesday, May 25, 1732.
- 51 King's Arms, Mary-le-bone-street, Piccadilly, 2d and 4th Tuesday, Jan. 21, 1732.
- 53 Lion and Cock, St. Michael's-alley, Cornhill, 3d Tuesday, September 8, 1732.
- 54 Royal Oak, Derby, 1st and 3d Tuesday, 1732.
- 55 A private Room, Bolton-le-moor, Lancashire, next Wednesday to every Full Moon, November 9, 1732.
- 56 Three Swans, Winchester-street, Salisbury, 1st and 3d Wednesday, December 27, 1732.
- 57 West Cowes, Isle of Wight, 2d and 4th Monday, 1732.
- 58 Swan, Chelsea, 2d and 4th Thursday, March 3, 1732.
- 59 White Bear, Bath, 1st and 3d Tuesday, May 18, 1733.
- 60 Mitre, Fleet-street, 1st and 3d Monday, May 23, 1733.
- 61 Red Lion, Bury, Lancashire, next Thursday to every Full Moon, July 26, 1733.
- 62 Talbot, Stourbridge, Worcestersh. every Wedn. Aug. 1, 1733.
- 63 Sun, St. Paul's Ch. Yd. 2d and 4th Wedn. Dec. 27, 1733.
- 64 King's Head, Birmingham, 1st and 3d Friday, 1733.
- 65 Royal Exchange, Boston, N. England, 2d and 4th Sat. 1733.
- 66 Valenciennes, French Flanders, 1733.
- 67 Oxford Inn, Plymouth-dock, 1st and 3d Wedn. 1734.
- 68 Strong Man, East Smithfield, late the Ship at the Hermi-tage, 1st and 3d Thursday, Feb. 17, 1734.
- 69 King's Head, H. Holborn, 2d and 4th Wedn. June 11, 1735.
- 70 Horn, Fleet-street, Stewards Lodge, publick Nights, 3d Wednesday in March and December.
- 71 In Holland, 1735.
- 72 Fencers, near Newcastle upon Tyne, 1st Mon. June 24, 1735.
- 73 Castle,

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- 73 Castle, at Aubigny, France, 1st Monday, Aug. 12, 1735.
- 74 Solomon's Lodge, Charles Town, S. Carolina, 1st and 3d Thursday, November 12, 1735.
- 75 Savannah, at Savannah, in the Province of Georgia, 1735.
- 76 Angel, Colchester, 2d and 4th Monday, 1735.
- 77 Fountain, Gateshead, in the Bishoprick of Durham, 2d and 4th Wednesday, March 8, 1735.
- 78 Green Man, Shrewsbury, 1st Monday, April 16, 1736.
- 79 Rising Sun, Fashion-street, Spital-fields, 1st and 4th Wedn. June 11, 1736.
- 80 King's Head, Norwich, last Thursday, 1736.
- 81 Customhouse, Old-dock, Liverpool, 1st Wed. June 25, 1735.
- 82 Boar's Head, East-cheap, 1st and 3d Thurs. Aug. 16, 1736.
- 83 Rose, Edgebaston-street, Birmingham, 2d and last Tuesday, Sept. 20, 1736.
- 84 Half-moon, Cheapside, 2d and 4th Friday, Dec. 2, 1736.
- 85 George and Dragon, Ironmonger-lane, 2d and 4th Tuesday, Dec. 2, 1736.
- 86 Caveac, Finch-lane, 2d and 4th Wednes. Dec. 31, 1736.
- 89 Three-tuns, Spital-fields, 2d and 4th Thur. April 18, 1737.
- 90 Chapman's Coffee-house, Sackville-street, 1st and 3d Tues. Aug. 24, 1737.
- 91 Talbot-inn, Strand, 1st Tuesday, Sept. 21, 1737.
- 92 Sun, Milk-street, 1st and 3d Tuesday, Dec. 8, 1737.
- 93 Angel, Shipton-mallet, Somersetshire, 1st and 3d Monday, Dec. 12, 1737.
- 94 Parham Lodge, Parham, Antigua, Jan. 31, 1737.
- 95 Swan, Gloucester, 1st and 3d Friday, March 28, 1738.
- 96 Crown, Leadenhall-street, 2d Tuesday, May 3, 1738.
- 97 Rose and Crown, Hallifax, Yorkshire, 2d and 4th Wedn. July 12, 1738.
- 98 The Great Lodge, St. John's, Antigua, 2d and 4th Wedn. Nov. 22, 1738.
- 99 Fox, near the Square, Manchester, 1st and 3d Mond. 1738.
- 100 Three Compasses, High Holborn, 2d and 4th Monday, Jan. 27, 1738.
- 101 Coach and Horses, Watergate-street, Chester, 2d Tuesday, Feb. 1, 1738.
- 102 Three Tuns, Aldgate, 2d Tuesday, May 3, 1738.
- 103 Red Lion, Hornchurch, Essex, 1st Friday, March 13, 1738.
- 104 Bakers Lodge, St. Mary's-street, St. John's, Antigua, March 14, 1738.
- 105 Mother's Lodge, Kingston, Jamaica, 1st and 3d Saturday, April 14, 1739.
- 107 Scotch Arms, the Mother Lodge, St. Christopher's, held at Basseterre, 1st Thursday, June 21, 1739.
- 108 Crown and Ball, Playhouse-yard, Black-friars, 1st Tuesd. Aug. 24, 1739.
- 109 East India Arms, John-street, Black's-field, Horselydown, 1st and 3d Wednesday, Oct. 8, 1739.
- 110 Albemarle Arms, South Audley-street, 2d and 4th Wednesday, Oct. 25, 1739.

A LIST OF REGULAR LODGES. 103

- 111 Queen's Head, Grays-inn-gate, Holborn, 3d Monday, Dec. 7, 1739.
- 112 King's Head, Poultry, 3d Wednesday, Jan. 10, 1739.
- 113 Private Room, Lausanne, Canton of Bern, Switzerland, Feb. 2, 1739.
- 114 Three Lions, Banbury, Oxfordshire, every Full Moon, if on Thursday, or the Thursday before, March 31, 1740.
- 115 Ship, James-street, Covent-garden, 2d Tu. June 26, 1740.
- 116 Mourning-bush Tavern, Corn-street, Bristol, 2d and 4th Wednesday, July 10, 1740
- 117 Third Lodge, Calcutta, East-India, 1740.
- 118 St. Michael's Lodge, Barbadoes, 1740.
- 119 Bunch of Grapes, Decker-street, Hamburgh, every other Thursday, Oct. 23, 1740.
- 120 George and Dragon, Whitehaven, Cumberland, 2d Monday, March 19, 1740.
- 121 Ship and Castle, High-street, Haverford-west, S. Wales, April 14, 1741.
- 122 Two Chairmen, Little Warwick-street, Charing-cross, 2d and 4th Thursday, April 14, 1742.
- 123 Old Rood, St. Christopher's, Jan. 17, 1742.
- 124 Union, Francfort. Germany, 2d and 4th Tuesday, Jan. 17, 1742.
- 125 Three Horse-shoes, Leominster, County of Hereford, Oct. 11, 1742.
- 126 Port Royal Lodge, Jamaica, 1742.
- 127 Angel, Dolgelly, Merionethshire, 1st Tues. Sept. 17, 1743.
- 128 St. George, Emperor's-court, Hamburg, every other Wednesday, Sept 24, 1743.
- 129 Bull, High-street, Bristol, 1st and 3d Tu. March 26, 1743.
- 130 New Lodge, Copenhagen, Denmark, Oct. 25, 1745.
- 131 St. Jago de la Vega, Jamaica, April 29, 1746.
- 132 Angel, Norwich, 2d and 4th Tuesday, May 9, 1747.
- 133 A new Lodge in St. Eustatia, West-Indies, June 6, 1748.
- 134 Prince George's Head, Plymouth, 1st and 3d Monday, May 1, 1748.
- 136 Queen's Head, Norwich, 3d Tuesday, Jan. 5, 1748.
- 137 Sun, at Cambridge, 2d Monday, March 31, 1749.
- 138 Lodge of Orange, at Rotterdam, May 5, 1749.
- 139 St. Martin's Lodge, at Copenhagen, Oct. 9, 1749.
- 140 Sun, St. Peter's Mancroft, Norwich, 2d and 4th Wednes. Jan. 9, 1740.
- 141 No. 1, at Minorca, 1st Thursday, Feb. 9, 1750.
- 142 No. 2, at Minorca, 2d Tuesday, May 23, 1750.
- 143 No. 3, at Minorca, 1st Wednesday, June 24, 1750.
- 144 St. Christopher's, at Sandy Point, July 20, 1750.
- 145 King and Miller, St. Bennet, Norwich, 2d and 4th Wednesday, Feb. 12, 1751.
- 146 King's Arms, Falmouth, 2d and last Thu. May 20, 1751.
- 147 Angel, Great Yarmouth, in Norfolk, June 6, 1751.
- 148 King's Head, West-street, Gravesend, 1st and 3d Thurs. June 8, 1751.

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- 149 King's Head, the Sea Captains Lodge, in Fenchurch-street, 1st and 3d Tuesday, August 29, 1751.
- 150 No. 4, at Minorca, 1st Monday, Nov. 26, 1751.
- 151 King's Arms, at Helston, in Cornwall, 1st and 3d Tues. April 14, 1752.
- 152 St. John's Lodge, at Bridge-Town, in the Island of Barbadoes, 4th Monday, April 23, 1752.
- 153 Ship, Leadenhall-street, late the Bell at Aldgate, 2d and 4th Monday, July 13, 1752.
- 154 The George, Maggots-Court, Piccadilly, 3d Tuesday, Aug. 21, 1752.
- 155 King's Head, at Truro in Cornwall, 2d and last Tuesday, Sept. 22, 1752.
- 156 At Chardenagore, in Bengal, East-India.
- 157 At Madrafs, in East-India.
- 158 At the Hague, in Holland.
- 159 St. Peter's Lodge, in the Island of Barbadoes, 1st and 3d Saturday, Dec. 15, 1752.
- 161 Lion and Goat, Grosvenor-street, 2d and 4th Monday, Feb. 24, 1753.
- 162 Horse-shoe and Crown, Corner of Bartlet's Buildings, 2d Wednesday, March 5, 1753.
- 163 Stag, in Shug-Lane, 1st Monday.
- 164 Lilly Tavern, in Guernsey, May 10, 1753.
- 165 Nag's Head, Wine-street, Bristol, 2d and 4th Tuesday, August 22, 1753.
- 166 Fig-Tree, High Holbourn, 2d and 4th Tuesday in Winter, and 4th Thursday in Summer, Oct. 23, 1753.
- 167 Red Lion, Market-street, Carmarthen, South Wales, 1st and 3d Monday, Oct. 24, 1753.
- 168 King's Head, Prince's-street, Cavendish-square, 2d and 4th Wednesday, Nov. 5, 1753.
- 169 Church-stile, St. Peter's Mancroft, Norwich, 3d Wednesday, Nov. 10, 1753.
- 170 Evangelist's Lodge, at Antigua, Nov. 10, 1753.
- 171 At Amsterdam, November 30.
- 172 Rose and Crown, at Prescot, Lancashire, Wednesday next before Full Moon, Dec. 20, 1753.
- 173 The Royal Exchange, in the Borough of Norfolk, Virginia, 1st Thursday, Dec. 22, 1753.
- 175 Crown, Holywell, Shoreditch, 1st Monday.
- 176 Redruth, in Cornwall, 1st and 3d Thur. Feb. 14, 1754.
- 178 Mitre, Union-street, Westminster, 2d Tuesday, March 2, 1754.
- 179 Three Tuns, North Cornsford, Norwich, 1st and 3d Monday, March 4, 1754.
- 180 Swan, Ramsgate, in the Isle of Thanet, 2d and 4th Monday, March 8, 1754.
- 181 Parrot, Cow-lane, in Leeds, 1st Wed. March 28, 1754.
- 182 Three Tons, at Cambridge, 4th Mon. March 29, 1754.
- 183 The Angel and Porter, Golden-lane, Barbican, 1st Monday, April 5, 1754.

184 Marquis

A LIST of REGULAR LODGES. 105

- 184 Marquis of Granby's Head, near St. George's Church, 1st Wednesday, April 13, 1754.
- 186 Three Compasses and Punch-Bowl, Silver-street, Golden-square, 2d and 4th Thursday, June 4, 1754.
- 187 Pelican, Leicester, 1st and 3d Tuesd. Aug. 21, 1754.
- 188 Red House, Cardiff, Glamorgan, South Wales, 2d Monday, August 1754.
- 189 Bear, Cowbridge, Glamorgansh. last Monday, Sept. 1754.
- 190 No. 2, at St. Eustatia, Dutch Island, West-Indies, 1754.
- 191 Queen's Head, Lowestoff, in Suffolk, 2d Monday, Oct. 29, 1754.
- 192 Chequers, Charing-Cross, 2d Tuesday, Nov. 2, 1754.
- 193 Horn Tavern, Doctor's Commons, 2d and 4th Monday, Dec. 14, 1754.
- 194 Crompton's Coffee-House, Manchester, 1st and 3d Tuesd. Feb. 4, 1755.
- 195 No. 8, the King's own Regiment of Foot, 1st and 3d Tuesday, Feb. 15, 1755.
- 196 Turk's Head, King-street, Bloomsbury, 2d and 4th Friday in Winter, and 2d Friday in Summer, March 2, 1755.
- 197 Jack of Newbury, Chiswell-street, 1st and 3d Wednesday, April 5, 1755.
- 198 Horle-shoe in Jermyn-street, 2d and 4th Friday, May 5, 1755.
- 199 Star, Penzance in Cornwall, 2d and 4th Wednesday, June 14, 1755.
- 200 King's Arms, Tower-street, Seven Dials, 1st and 3d Monday, June 17, 1755.
- 201 The Duke, St. Bennet, Norwich, 1st and 3d Monday, June 17, 1755.
- 202 The Lodge of Charity, at Amsterdam, June 24, 1755.
- 203 Golden Lion, Foregate-street, Chester, every other Monday, June 24, 1755.
- 204 Lion, Beccles, in Suffolk, July 14, 1755.
- 205 Swan Tavern, in York Town, Virginia, 1st and 3d Wednesday, Aug. 1, 1755.
- 206 The Twins, at Norwich, 1st and 3d Friday, Sept. 16, 1755.
- 207 Sunderland, near the Sea, County of Durham, 1st Friday, Oct. 7, 1755.
- 208 The Grand Lodge Frederic, at Hanover, Nov. 25, 1755.
- 209 Dog and Bull, in Northgate-street, Chester, Dec. 2, 1755.
- 210 Black-swan, Rider's-court, Cranborn-alley, Leicester-fields, 1st and 3d Monday, Jan. 20, 1756.
- 211 A Lodge in Capt. Bell's Troop, in the Right Hon. Lord Ancram's Regiment of Dragoons, Feb. 7, 1756.
- 212 Crown and Anchor, in the Strand, 2d and 4th Friday, Feb. 26, 1755.
- 213 A Lodge at Wilmington, in Cape Fear River, in the Province of North Carolina, March, 1755.
- 214 Merlin's Cave, Old Shambles, Liverpool, April 15, 1755.
- 215 The Lodge of Peace, at Amsterdam, Sept. 23, 1756.

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- 217 White Horse, Corner of New Burlington-street, 1st and 3d Thursday, Dec. 2, 1756.
- 218 At the Marquis of Carnarvon's, at Sunderland, near the Sea, 1st and 3d Tuesday, Jan. 14, 1757.
- 219 In the Parish of St. Mary, in the Island of Jamaica, February 17, 1757.
- 220 Nag's Head, Vine-street, Bristol, 2d and 4th Thursday, Feb. 17, 1757.
- 221 At Parliament Coffee-house, in Parliament-street, 2d and 4th Tuesday, Feb. 14, 1757.
- 222 Sun, at Lynn Regis, in Norfolk, 4th Wednesday, February 21, 1757.
- 223 Dove and Branch, in the Parish of St. Lawrence, Norwich, 2d Wednesday, March 23, 1757.
- 224 Sancta Croix, a Danish Island in the West-Indies, 1756.
- 225 Cock, the Head of the Side, Newcastle-upon-Tyne, 1st Monday, Oct. 13, 1757.
- 226 Bacchus, Bloomsbury-market, 2d Monday, May 4, 1757.
- 227 Sun, at Shadwell, 1st and 3d Monday, Oct. 3, 1757.
- 228 The Lodge of Regularity, at Amsterdam, Nov. 21, 1757.
- 229 Queen's Head, Bath-street, Cold-bath-fields, 1st and 3d Wednesday, Dec. 20, 1757.
- 230 St. Michael's Lodge, in the City of Severn, in the Duchy of Mecklenburg, May 5, 1754.
- 231 Cock, in the Parish of St. Mary, Norwich, every other Saturday, Feb. 18, 1758.
- 232 Three Crowns, South-side-street, Plymouth, 2d and 4th Monday, March 1, 1758.
- 233 The Guinea, in Small-street, Bristol, 2d and 4th Monday, March 8, 1758.
- 234 Lodge at Bombay, in the East-Indies, March 24, 1758.
- 235 Mercers-arms, Mercers-street, Long-acre, 3d Wednesday, Aug 6, 1758.
- 236 Swan, the Sea Captains Lodge, at Yarmouth, Norfolk, Jan. 1, 1759.
- 237 Three Crowns, the Second Division of Marines, Plymouth, Jan. 2, 1759.
- 238 St. James's Lodge, at Barbadoes, March 20, 1758.
- 239 New Inn, at Exeter, 2d and last Friday, 1732.
- 240 Sun, at Newton Abbot, Devonshire, 2d Tuesday, Mar. 17, 1759.
- 241 Milway's Wine Vaults, in the West Town of Crediton, in Devonshire, 1st Monday, April 21, 1759.
- 242 Royal Oak, Portsmouth-common, 2d and 4th Friday, April 21, 1759.
- 243 Compass and Square, Bernard-castle, in the County of Durham, 1st Monday, April 21, 1759.
- 244 Mermaid, at Windsor, 3d Monday, June 6, 1759.
- 245 The Temple Lodge, at Bristol, 1st and 3d Monday, July 2, 1759.
- 246 Lebeck, in the Strand, 3d Friday, Aug. 24, 1759.

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- 247 Prince George Lodge, in George-Town, Wigan, South-Carolina, once a Month, 1743.
- 248 Union Lodge, Charles-Town, South-Carolina, 2d and 4th Thursday, May 3, 1755.
- 249 A Master's Lodge, Charles-Town, South-Carolina, 2d and 4th Thursday, March 22, 1756.
- 250 Port Royal, at Beaufort, Port Royal, Carolina, every other Wednesday, Sept. 15, 1756.
- 252 Bull, in Mighton's Gate, at Hull, 2d and last Thursday, Aug. 20, 1759.
- 253 King's Head, Canterbury, 1st and 3d Wednesday, Jan. 14, 1760.
- 254 On board his Majesty's ship Vanguard, Jan. 16, 1760.
- 255 St. Andrew's Cross, the Mariners Lodge, near the Hermitage, 1st and 3d Friday.
- 256 Three Crowns, at Guernsey, 1st and 3d Monday.
- 257 Globe, in Hatton-garden, 1st and 3d Friday, Nov. 27, 1760.
- 258 Talbot, at Leeds in Yorkshire, 2d and 4th Wednesday, a Master's Lodge, Jan. 8, 1761.
- 259 Punch-bowl, Stonegate, York, 1st and 3d Monday, January 12, 1761.
- 260 Feathers, Cheapside, the Caledonian Lodge, 1st and 3d Thursday, March 9, 1761.
- 261 Square and Compass, Whitehaven, Cumberland, 2d Monday, May 4, 1761.
- 262 Lord Granby's Head, in the Town and Port of Dover, 1st and 3d Thursday, May 8, 1761.
- 263 Sun, at Darlington, in Yorkshire, last Saturday, June 19, 1761.
- 264 Spread Eagle, Wisbech, in the Isle of Ely, in the County of Cambridge, 1st and 3d Tuesday, Aug. 8, 1761.
- 265 Three Choughs, Union-street, Portsmouth Common, 1st and 3d Wednesday, Aug. 20, 1761.
- 266 Union Lodge, at Crowlane, in Bermuda, 1st Wednesday, Sept. 17, 1761.
- 267 Kingston-upon-Hull, 2d and 4th Thursday, Oct. 27, 1761.
- 268 All Saints Lodge, at Wooler, in Northumberland, Jan. 1, 1762.
- 269 St. George's Lodge, at the Half-moon, Exeter, 2d and 4th Friday, Jan. 20, 1762.
- 270 Green Man, at Ipswich, in Suffolk, Jan. 21, 1762.
- 271 Royal Frederick, at Rotterdam, Jan. 25, 1762.
- 272 No. 2. St. John's Lodge, Ann-street, New-York, 2d and 4th Wednesday, Dec. 27, 1757.
- 273 George, Digbeth-street, Birmingham, 1st and 3d Tuesday, Feb. 23, 1762.
- 274 A private Room, at Appledore, Devonshire, Mar. 18, 1762.
- 275 Eighth Lodge at Calcutta, in the East Indies, Feb. 7, 1761.
- 276 Hole in the Wall, at Colne, in Lancashire.
- 277 The Merchants Lodge at Quebec, March 2, 1762.

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- 278 Red Lion, at Gosport, May 8, 1762.
- 279 A private Room, at Somerset-house, May 22, 1762.
- 280 Globe, at Salop, 1st and 3d Wednesday, May 28, 1762.
- 281 Fleece, at Barnstaple, Devonshire, 1st and 3d Monday, May 28, 1762.
- 282 East-India Arms, at Deal, June 8, 1762.
- 283 Duke's Head, Lynn Regis, Norfolk, 3d Fri. June 9, 1762.
- 284 La Loge des Freres Reunis, at Amsterdam, June 16, 1762.
- 285 The Lodge of Inhabitants, at Gibraltar, July 12, 1762.
- 286 St. David's Lodge, at the King's Head and Masons Arms, Holywell, North Wales, 2d and 4th Wednesday, Jan. 13, 1763.
- 287 Half Moon, at Otley, Yorksh. 1st Monday, Aug. 16, 1762.
- 288 Virtutis & Artis Amici, at Amsterdam, Sept. 16, 1762.
- 289 At Workington, in Cumberland, 1st Mon. Sept. 22, 1762.
- 290 Green Dragon, at Hereford, 1st Thursday, Oct. 12, 1762.
- 291 The Vine, Portsmouth, in Hampshire, Nov. 2, 1762.
- 292 Feathers, in the Market-place, Nottingham, 3d Tuesday, Jan. 31, 1763.
- 293 Sun Inn, the University in Cambridge, 2d Thursday, March 3, 1763.
- 294 Crown Inn, Rochester, 2d and 4th Friday, Mar. 17, 1763.
- 295 The Bull, at Hexham, Northumberland, 1st and 3d Wednesday, March 8, 1763.
- 296 Stag, at Chippenham, the Lodge of Perfect Union, 1st Monday, Master's Lodge, 3d Tuesday, May 1763.
- 297 Masons Arms, at Richmond, Yorkshire, 2d Monday, May 4, 1763.
- 298 Bear, at Havant, in Hampshire, 1st and 3d Wedn. 1763.
- 299 St. Mark's Lodge, at South Carolina, Feb. 8, 1763.
- 300 The Lodge of Regularity, at St. John's Hall, Black River, Musquito Shore, 1st and 3d Tuesday, March 8, 1763.
- 301 King's Head, at Dover, 1st and 3d Tuesday, Aug. 2, 1763.
- 302 Lodge at a private Room, at Stubbington, near Litchfield, Hants, Aug. 6, 1763.
- 303 Seven Stars, in the Parish of St. Thomas, the Apostle, near Exeter, 1st and 3d Wednesday, Aug. 10, 1763.
- 304 Marquis of Granby's Head, at Durham, 1st Tuesday, Sept. 8, 1763.
- 305 Lodge held at the Hall, at Burnley, in Lancashire, every Saturday nearest the full Moon, Oct. 9, 1763.
- 306 The Union Lodge, at the Coopers Arms, in Camomile-street, Bishopsgate-street, 1st and 3d Saturday, Nov. 7, 1763.
- 307 The Royal Mecklenburgh Lodge, at the Hermoine and Active Frigate, Corner of Compton-street, St. Ann's, 4th Friday, Nov. 28, 1763.
- 308 Saracen's Head, at Chelmsford, in Essex, 2d and 4th Monday, Jan. 18, 1764.
- 309 The Lodge of Amity, at the Haul-Over, up the River Belise, in the Bay of Honduras, 1st and 3d Tues. Sept. 21, 1763.
- 310 Falcon, East-street, Gravesend, 2d and 4th Thursday, March 4, 1764.

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- 311 The Royal Edwin Lodge, at Lyme Regis, Dorsetshire, 1st and 3d Monday, April 6, 1764.
- 312 The Door to Virtue, at Hildersham, in Germany, Dec. 27, 1762.
- 313 Horn, Westminster, 1st Wednesday, April 4, 1764.
- 314 King's Head, at Ross, in Herefordshire, May 3, 1764.
- 315 St. George's Lodge, Taunton, Somersetshire, July 13, 1764.
- 316 Swan, at Kendall, Westmorland, 1st Wednesday, July 31, 1764.
- 317 Three Crowns at Harwich, 2d and 4th Thursday, Aug. 9, 1764.
- 318 Nag's Head, at Lymington, in Hampshire, 1st and 3d Friday, Aug. 16, 1764.
- 319 Ship, at Feverham, in Kent, every other Wednesday, Aug. 28, 1764.
- 320 Salutation, at Topsham, Devonshire, 2d and 4th Wednesday, Aug. 30, 1764.
- 321 Globe, St. Saviour's Church-yard, Southwark, 2d Tuesday, Oct. 23, 1764.
- 322 At the Club-Inn, in the Isle of Ely, in Cambridgeshire, 1st Wednesday, Oct. 23, 1764.
- 323 Fountain, at Helfey, in Hampshire, 1st and 3d Monday, Nov. 7, 1764.
- 324 Pon's Coffee-house, Castle-street, Leicester-fields, 2d and 4th Monday.
- 325 Half Moon, Cheapside, the Caledonian Lodge, 1st Monday, Nov. 15, 1764.
- 326 Swan Inn, at Bridgwater, Somersetshire, 1st and 3d Monday, Dec. 4, 1764.
- 327 Rose and Crown, Mill-street, Dock-head, Southwark, 1st and 3d Tuesday, Dec. 11, 1764.
- 328 George, at Milton, in Kent, 1st and 3d Tuesday.
- 329 Crown, Swaffham, Norfolk, 1st Monday, Dec. 17, 1764.
- 330 The King of Sweden, Wapping-dock, 1st and 3d Tuesday, Jan. 8, 1765.
- 331 The Old Bell Savage, Ludgate-hill, 2d and 4th Monday, Jan. 29, 1765.
- 332 Boar's Head, West-smithfield, Jan. 29, 1765.
- 333 The King's Head and Green Gate, in the City New Road, 1st and 3d Thursday, Jan. 29, 1765.
- 334 Dolphin and Horse-shoe, Lamb's Conduit Passage, Red Lion-street, Holbourn, 3d Friday, Jan. 22, 1765.
- 335 George, Wardour-street, Soho, Operative Masons, every other Thursday, March 13, 1765.
- 336 George, in Shug-lane, March 22, 1765.
- 337 Bell, Brecon, South Wales, 1st and 3d Monday.
- 338 Lion and Lamb, at Pool, in Dorsetshire, 1st and 3d Wednesday, April 1, 1765.
- 339 White Hart, Strand, April 16, 1765.
- 340 Rose and Crown, Sheffield, Yorkshire, 2d Tuesday, April 19, 1765.

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- 341 At Alorft, in Flanders, June 5, 1765.
- 342 Rose and Crown, at Coventry, June 20, 1765.
- 343 Queen's Head, at Chelsea, 2d Friday in Summer, and 2d and 4th in Winter, June 29, 1765.
- 344 Lion, at Rye, in Suffex, 1st and 3d Tuesday, July 10, 1765.
- 345 Bottle, at Chelsea, 3d Tuesday, July 17, 1765.
- 346 The Lodge at Joppa, in Baltimore County, in Maryland. Aug. 8, 1765.
- 347 La Sageffe, St. Andrew, at the Granadoes, May 1, 1764.
- 348 Lodge of Perfect Friendship, Shakespear's Head, at Bath, Sept. 20, 1765.
- 349 A Lodge, No. 1. constituted in the Town of St. Hillary, in the Island of Jersey.
- 350 The New Inn, at Milksham, in Wilts, Dec. 7, 1764.
- 351 At Tortola, and Beef Island, Dec. 21, 1765.
- 352 Fleece, at Warrington, in Lancashire, last Monday, Nov. 8, 1765.
- 357 The Boar, at Norwich.

NOTE, Where the Numbers are omitted, the Lodges are unsettled.

F I N I S.



